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**THEOLOGY.**

**ADDITIONAL REMARKS ON HUMAN DEPRAVITY.**

THE universal reign of death over the posterity of Adam is proof of the sinful nature of man. Death is a great and terrible evil. It is more dreaded than any other temporal calamity. The circumstances which lead to death; the pains and groans, the weakness and despondency, the fears and sorrows which attend the approach of death, all make it appalling to the human heart.

The representations of scripture coincide with man's natural feelings in relation to this evil. "Death is spoken of in scripture as the chief of calamities, the most extreme and terrible of all natural evils in this world. *Deadly destruction* is spoken of as the most terrible destruction. *Deadly sorrow* as the most extreme sorrow. And *deadly enemies* as the most bitter and terrible enemies. The extremity of Christ's sufferings, is represented by his suffering unto *death*. Hence

the greatest testimonies of God's anger for the sins of men in this world, have been by inflicting death; as on the sinners of the old world; on the inhabitants of Sodom and Gomorrah, on Onan, Pharaoh, and the Egyptians; on Nadab and Abihu, Korah and his company, and the rest of the rebels in the wilderness; on the wicked inhabitants of Canaan; on Hophni and Phinehas, Ananias and Sapphira: and the unbelieving Jews, upon whom wrath came to the uttermost, in the time of the last destruction of Jerusalem. This calamity is often spoken of in a peculiar manner as the fruit of guilt. *Exod. xxviii. 43, That they bear not iniquity and die. Lev. xxii. 9. Lest they bear sin for it and die.* And so in many other passages.\* Calamities of a trivial character compared with the universal temporal destruction of mankind by death, are often spoken of as manifest indications of God's displeasure on account of the sinfulness of those who are subject to them. Much more then may we believe that the universal havock which death makes of the whole human race, from generation to generation, without distinction of age, sex, quality or condition, is proof of God's displeasure with our guilty race. This is expressly declared in Scripture.

“Thou turnest man to destruction; and sayest, Return, ye children of men. For a thousand years in thy sight *are but as yesterday* when it is past, and *as a watch in the night*. Thou carriest them away as with a flood; they are *as a sleep*; in the morning *they are like grass which groweth up*. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance. For all our days are passed away in thy wrath; we spend our days as a tale *that is told*. The days of our years *are threescore years and ten*; and if by reason of strength *they be fourscore years*, yet is their strength labour and sorrow: for it is soon cut off, and we fly away. Who knoweth the power of thine anger? even according to thy fear; *so is thy wrath.*”

From all this it is clear that death is a token of God's displeasure. But this dying state is not the original state of man. He was created immortal. “Sin entered and death by sin: and so death passed upon all men, for that all have sinned.” This is decidedly and unequivocally the language of the apostle. But it may be said that children die, as well

\* Edwards.



as adults; are we therefore to consider them as sinful before they have committed actual transgressions? This which is urged as an objection is a very strong argument in support of the doctrine of universal depravity. A want of conformity to the law of God, as well as a transgression of its precepts, is sin. God as an infinitely holy being cannot but be displeased with that which in its disposition and temper is disconformed to his law. God as an infinitely just being, would not bring the most fearful and calamitous and terrible judgments on perfectly innocent beings. But it is certain that a large part of the whole human family die in dreadful sufferings while in a state of infancy, according to the appointment of God's providence. And it is equally certain that when God has in a remarkable manner poured out his judgments on account of sin, children have been involved in ruin with their parents. When the world was destroyed by the Deluge, 'because the wickedness of man was great,' a common ruin involved parents and children. When Sodom and Gomorrah were overthrown by fire from heaven, parents and children sunk under the same visitation of divine providence. This last terrible judgment was inflicted immediately after Abraham's pathetic intercession. "Wilt thou destroy the righteous with the wicked? That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee. Shall not the judge of all the earth do right.?" The judge of all the earth does right and will do right. Yet we see that both in miraculous visitations, and in the ordinary proceedings of providence, children are subject to suffering and death. Particularly it deserves consideration that in the very judgments, which are sent expressly for the punishment of sin, children suffer as well as their parents. Now if in the dealings of an infinitely holy, just and good God, a God too, the resources of whose knowledge and power are infinite, we find children actually suffering with their parents, in the same way in which their parents suffer, and only one reason assigned for the whole, what is the unavoidable conclusion? Surely all are sinful, all are depraved. There is a common nature tainted by sin; a fit object of the divine displeasure. If this is denied, it must be denied that suffering and death are by sin; which is an express denial of scripture. Or it must be maintained that a God of infinite justice, goodness and power will by his own act involve the innocent and the guilty in a common ruin—that he will slay and has slain the righteous with the wicked. But, "that be far from him—

shall not the judge of all the earth do right?" The express declarations of scripture, and the ways of providence are utterly at variance with the supposition that man is an uncorrupted being. But there are difficulties on both sides of this question. And the only rational method is, to receive that doctrine which is encompassed with fewest and least difficulties. If we admit original sin, it is put to us immediately to reconcile the doctrine with the justice of God. Suppose that we cannot—it does not therefore follow that it is irreconcilable. Because there may be that in the connection between Adam and his posterity, in the manner of the propagation of the human species, and in the covenant of works, which, if understood by us would throw complete light on the subject, and solve every difficulty. If we could suppose a person acquainted with the distinctions of property, yet utterly ignorant of the laws of inheritance, we can easily understand how he might think it flagrant injustice that a son should be bound to pay the debts of his father: but on his learning that the son inherited the father's estate, and in fact possessed the very property on which his father obtained credit, he would at once admit the justice of the law, which obliges the son to fulfil his father's engagements. This is introduced solely for the purpose of showing that what appears to be obviously unjust, may bear an entirely different character when the whole case is known. Now this seems to be precisely the nature of original sin; we cannot see *how* it is just; yet it *may* be just, and when the whole subject is understood, we may see it to be just. These things being so; if God, who understands the whole subject, has taught the doctrine of original sin, we are sure that it is just (although we cannot see how it is so) because the Judge of the whole earth will do right.

Again, Let the doctrine of original sin be denied; then we do deny that which is plainly taught in the Holy Scriptures; and this is either open infidelity, or it is such a violent interpretation as compels scripture to subserve prejudice and hypothesis. But after all, we do not thus get rid of the difficulty, unless indeed we deny the divine government altogether. For we do in fact see children suffering in many ways for the sins of their parents—That is, on the supposition, we see the innocent suffering on account of the transgressions of the guilty. Now this we do know to be unjust. Surely then it is easier to believe that infants are constituted guilty, although we do not know how this takes place, than it is to believe that an infinitely just and Almighty being would punish the innocent with the guilty. In point of fact then, the doc-



trine of original sin, is pressed with less difficulties than its opposite: it is therefore reasonable to believe it.

We ought to remark before concluding, that the doctrine, as we hold it, determines nothing against the salvation of infants. It does indeed decide that persons will not be saved of course, because they die in infancy. But it proves nothing against an opinion, which we think may be established from scripture, that in the gospel, provision is made by divine mercy for the salvation of those who die without having committed actual transgression. This we do believe, and rejoice in this pleasing truth, while we hold that man is totally depraved, and every child of Adam has a corrupt nature.

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### THE SEARCH AFTER RELIGION.

I HAD occasion, the other day, to go to a small village in the country; and was riding in my sulky all alone. I had never travelled the road before, and was of course obliged to ask the way very often. As usual in such cases, I sometimes met with persons who had hardly heard of the place, and could not tell me how to find it. Others too I saw, who gave me such careless and blind directions, as just served to put me wrong. Accordingly, you see, I got out of my road several times, lost my dinner and my patience, and was even in some danger of losing my trip altogether. At last however, I bethought myself to look at a small sketch of the way I had in my pocket, and observing the course of the Sun now sinking down, I got safe to the place, about night fall, where I found a good supper, and soft bed.

And here, this jaunt of mine, said I to myself, is a sort of allegory of our search after religion. We set out in the morning of life perhaps, with a clear sky over head, and a smooth road under foot, and our faces are set towards Zion. But alas! we are naturally ignorant, know nothing about the way we are going, and are soon at our wit's end to find it out. And here we meet with some good sort of people, who seem quite willing to direct us, if they only knew how to do it; but *they are blind leaders of the blind*. Others again, may know the way well enough for themselves; but want the skill to point it out to others; and give us such vague and loose instructions as do us no good. Their advice amounts to this—"take the right road and you cant go wrong"—Very true, no doubt! Vexed and troubled, we go forward till we come to a fork, and which hand shall we take? We pause

and look about; but see no one. O! that some kind angel would come down; and marshal our way with his wings. But the wish is romantic—time presses—we must choose—we take the wrong path, and wander far away till we come to the very slough of despond, in which poor Christian fell; and we sink down into it too. But here a gracious Providence takes pity upon us, and sends us a kind friend to our relief. Our hearts are cheered, and we hasten to regain the road. And now, for a while at least, we *renew our strength*, as gay as the birds around us; and we go on singing like them. But again we doubt, again we pause—we have not found the marks we were told to look for, and we are afraid that we are wrong still. In the mean time, we are involved in the mazes of the forest whose woods enclose us on every side, and day is wasting fast. But here reflection comes to us, and bids us *ponder the path of our feet*. We recollect at last, that we have a map of Canaan (the Bible) in our pocket; and we take it out. And here we see our road, *an highway*, called the *way of holiness*, and the *way-faring man, though a fool shall not err therein*. It is true, we see, it is crossed every where by innumerable serpentine paths, (traced by the old Serpent himself,) all winding round to the broad road that leads to the city of Ruin; and we must have our eyes open, and “purged with euphrasy and rue,” to keep us from going astray. Still we can hear, at intervals, the sweet voice of wisdom singing, (like another Ariel,) *I lead in the way of righteousness; and I will cause those that love me to inherit substance*. And see the sun of righteousness is over our heads, and sheds his rays upon the path before us. And above all, the good Spirit himself, “the unseen genius of the wood,” is ready to guide our steps with his counsel, saying, *this is the way, walk ye therein*. And lo!—at last—yonder the city itself is in sight—we see the steeple above the trees, girt with lucid clouds all about, inviting us to come that way. A little while—a few more steps—and we are at the inn, the traveller’s rest, and now we sit down at the board of love.

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### ON THE ATONEMENT.

THIS is a subject of very great importance; the serious attention of the reader is invited to the following observations, intended to show what the scripture teaches respecting this momentous truth.



Man is a sinful creature; God is infinitely just; and his law is holy and just and good. That law denounces death on the transgressor. The question then, *what must I do to be saved*, is one of unspeakable importance. Mistake may be fatal; and fatal forever. For man it is a difficult question. Indeed it is presumptuous in him to undertake to answer it; because it involves the determinations and purposes of Deity. Who shall say what God has resolved to do to creatures, who have rebelled against him and broken his holy laws? Surely it is God alone who can tell us what we so much need to know.

Men, however, are very ready to depend on their own schemes, and seek a solution of the difficulty in the conclusions of their own reason. Repentance and amendment of life, constitute the whole plan of most for escaping the punishment which sin deserves, and obtaining the favour of God. But there is nothing in scripture to justify a reliance on these. Repentance and amendment are indeed required; but the word of God does not assure us that on account of them, the Judge of all will pardon our sins and receive us into his favour. And when we look to actual experience, we find nothing whatever to warrant dependence on the efficacy of repentance. The man who has squandered health, fortune and character in a course of riotous living, may repent most bitterly, and resolve on amendment of life most sincerely, but he does not find what he has lost in this way restored. The punishment in this case outlives the crime. Who knows but that it may follow the sinner in the world to come? Besides, we do not see any sort of proportion between the offence and the expiation. Sin against God is an enormous evil; the repentance of the sinner is a trivial matter compared with the vileness of his transgressions. What proportion is there between the repentance of a traitor, and the treason by which he sacrifices the liberties of his country? Surely no offence which man can commit against his fellow is at all to be compared with sinning against God.

And as for obedience—we never can at any moment do more than the law requires; for it says “Thou shalt love the Lord thy God with *all* thy heart and soul and mind and strength.” This is all that we can do: and this we are bound to do always. “Present obedience can no more atone for former, than past obedience can for present, sins.” The question then returns, what must we do to be saved? The scriptures answer this question in such terms as these.—Believe on the Lord Jesus Christ and thou shalt be saved.—

God so loved the world that he sent his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He that believeth and is baptized shall be saved; he that believeth not shall be damned." Now unequivocally, there is a stress in these passages laid on faith, which is laid on no other exercise of the human mind. What then has Christ done for us, that faith in him should be so necessary and so efficient? *Believe on the Lord Jesus Christ, and THOU SHALT BE SAVED.* To the question thus proposed, one at all conversant with the scriptures, would at the very first answer, *He died for us.* That the death of Christ was voluntary is proved by his own declaration, "I lay down my life of myself; no man taketh it from me; I have power to lay it down, and I have power to take it again." Why then did Christ deliver himself into the hands of sinners, when the powers of heaven were at his command? He says himself that he laid down his life for his sheep. His sufferings were fearful sufferings—for he said "my soul is exceeding sorrowful even unto death—Father! if it be possible let this cup pass from me!" He was in an agony, and sweat as it were great drops of blood falling down to the ground. Yet he was holy, harmless, undefiled, and separate from sinners. He did no evil, neither was guile found in his mouth. Here then is an innocent person voluntarily undergoing most horrible anguish, and dying an ignominious death—for what? Surely in some way or other for the benefit of mankind. The Socinians say, to set an example of patience and resignation; and to confirm his doctrine to his disciples; and while they say so, surely they admit that it is *not unjust* for the innocent to suffer for the guilty, when the suffering is voluntarily endured. But if Christ might, in consistence with justice, suffer for our benefit as an example &c., why might he not in like manner suffer to make atonement for our sins?

In the course of providence, and according to the constitution of nature, innumerable benefits are conferred on men by the sufferings of others. At this season, we recollect with lively emotions the deeds of our forefathers. The toils, the privations, the blood, the death of patriots of a former day, procured for us the blessings of civil and religious liberty now enjoyed. There are many on this national jubilee, who associate their birthright with the death of their fathers. But this is one out of thousands of instances which might be mentioned. There is a powerful analogy of nature, supporting that scheme of redemption revealed by the prophets, by Christ, and by his apostles.



The first martyr that ever sealed his testimony with his blood died in holy transport and triumph. Stephen had the port and bearing of an angel, while his persecutors surrounded him with rage and fury, and gnashed on him with their teeth. Ecclesiastical history furnishes instances of many, who courted martyrdom, who went to the stake and the wheel, with as much joy as ever a bridegroom showed when going forth to meet his bride. It is worth while to read an account of these triumphs of faith, and compare the detail with that given of the last scene of our Saviour's life. Let one for the sake of a distinct view of the subject, write down in opposite columns, the words of our blessed Saviour as recorded by the evangelists, with those of some martyrs recorded by the ecclesiastical historians—and mark the contrast.

*Jesus says*, Father save me from this hour—Father if it be possible let this cup pass from me—Now is my soul exceeding sorrowful—my God, my God, why hast thou forsaken me?

*Martyrs say*, Thanks be to God that we are accounted worthy to suffer for the sake of Christ! This is the time of our espousals—welcome fire and faggot; welcome the cross and after that the crown—None but Christ, none but Christ!

What a difference between the immaculate son of God, and his frail and sinning disciples! How are we to account for it? The apostle Peter and the prophet Isaiah throw light on this subject. The one says, "He bare our sins in his own body on the tree. And the other in the beautiful translation of Lowth declares

"Surely our infirmities he hath borne;

And our sorrows he hath carried them.

He was wounded for our transgressions;

He was smitten for our iniquities:

The chastisement by which our peace was effected was laid upon him;

And by his bruises we are healed:

Jehovah hath made to light on him the iniquity of us all.

For the transgression of my people he was smitten to death.

Although he had done no wrong,

Neither was there any guile in his mouth;

Yet it pleased Jehovah to crush him with affliction.

Of the travail of his soul he shall see, and be satisfied.

By the knowledge of him shall my servant justify many;

For *the punishment of their iniquities he shall bear.*

He poured out his soul unto death;

And he was numbered with the transgressors:

And he bore the sin of the many

And made intercession for the transgressors.

If this reason of the agony of the Saviour be denied, how shall we account for the extreme anguish, "endured by a pure and perfect being, who had not on his own account, one recollection tinged with remorse, or one anticipation mingled with dread?" It does seem wonderful that an innocent person should suffer as Christ did, under the government of an infinitely holy, just and good God; and especially one declared to be "the beloved Son of God, in whom he was well pleased." Besides; on this supposition the death of Christ was well calculated to discourage a life of virtue. The peace which marks the end of the upright, is one of the most powerful motives to a course of holy obedience. Here then is, on every hypothesis, the best man that ever lived; the one of all others most devoted to God and the most benevolent to man, after a life of unexampled virtue, breathing out his soul in such a bitter cry as this, My God, my God, why hast thou forsaken me? Surely if God forsook Jesus Christ in that hour of trial, no devotion, no benevolence, no zeal, no self-denial, of ours can warrant the hope, that we shall enjoy his presence, and go through the valley of the shadow of death fearing no evil. Unless indeed we may presume that more favour shall be shown to us, than was shewn to the holy Jesus—that we shall be more highly favoured than the Son of God!

These are some of the difficulties that beset the Socinian hypothesis. But let us admit the truth announced by the prophet and the apostle already quoted, and these difficulties vanish. *The Lord laid on him the iniquity of us all—he bare our sins in his own body on the tree.* It was the load of our guilt, that pressed his holy soul; it was the wrath due to us for sin, that drank up his spirits.

But it is objected that the doctrine of the atonement, takes for granted the divinity of Christ—and a divine person cannot die. This objection is urged with such confidence that it ought to be noticed. We ask then what is death? In answer, we observe that man is a compound being made up of mind and matter. Now, when man dies, there is no change in the soul. Its connection with the body is dissolved; and this is all, as far as we know. Death then is a separation of the soul and body. The body is resolved into its elementary principles; and the spirit returns to God who gave it. Now admit, according to the orthodox belief, that Jesus Christ, a divine person, assumed human nature into a peculiar union with himself for the accomplishment of the gracious work of redemption; and, after *it was finished*, that the



connection which had been formed as just stated was dissolved, the uniting link was broken, why might not this be called death, as well as the separation between the human soul and body? It is absurd to suppose that God died; and it is unfair, it is disingenuous to charge this absurdity on the orthodox. It is absurd too to suppose that, at death, the soul of man dies—it is immortal; and none but materialists believe that it does die. Surely if these things were duly considered, this objection would not be urged with such an air of triumph. It is true there is mystery in this doctrine. But we no more understand how the soul and body can be united, than how divinity and humanity be brought into union. And in like manner, we no more know how, at death, the separation between soul and body is effected, than we know how on the cross there took place a dissolution of that union which existed in the mysterious person of the Lord Jesus Christ.

There is another objection, urged with considerable confidence which it may be well to notice. It is said that our Saviour gave, if any at all, very obscure and very few intimations of the design of his death as we represent it. But it is not to be supposed that if the principal object of his mission was to make an atonement for sin, he would have said so little on this great subject. This is the objection, to which it is answered,

1. That revealed religion is full of the subject of atonement. The most important rites of the old dispensation represented this doctrine; and it was only necessary for believers to understand their true character, and at once they would be seen pointing to “the Lamb of God that taketh away the sin of the world.” The forerunner of our Lord made the declaration just quoted respecting our Saviour, and thus announced the great design of his coming. This was calculated to explain much to the disciples.

2. The Lord Jesus himself taught in sufficiently explicit terms for enlightened Jews, the great doctrine, when he said. “The son of man is come to give his life a ransom for many. This is my blood of the new covenant, which is shed for many for the remission of sins. The bread which I will give is my flesh, which I will give for the life of the world. I lay down my life for the sheep.” The doctrine of atonement is more fully developed by our Saviour than that which Dr. Priestley says it was the sole object of his mission to ascertain and exemplify, namely that of a resurrection and a future life.

3. But it is obvious that our Lord did not judge it expedient in his life time to publish the grace of the gospel so fully and clearly as it was afterwards to be revealed. It was his object "*to supply the subject, not to promulgate the doctrines of the gospel.*" He gradually unfolded the truth, as men were able to bear it. But only a little time before his death he said to his disciples, "*I have still many things to say unto you; but ye cannot bear them now.* However, when He cometh even the spirit of truth, *he will guide you into ALL truth:* for he will not speak of himself, but whatsoever He shall hear He will speak; and He will shew you things to come. He will glorify me; for he will receive of mine, and will declare it unto you." Now here is a gracious promise made by our Lord to his Apostles—the question is, was it verified. If it was—and surely no Christian can doubt—then we are to look to the writings of the Apostles as guided into *all truth*, for that more ample exhibition of the gospel, which our Saviour here promises. It is this passage which warrants us to turn with unwavering confidence to the *Epistles*, for instruction in the way of salvation, and to receive what the Apostles have taught as the very teaching of Christ himself. Surely these remarks are sufficient to obviate the objection.

If, however, we could not answer one of the various objections urged against this doctrine, still as consistent believers in Christianity, we should be under the necessity of receiving it. For if any thing is fully taught in the Bible it is the satisfaction made by Christ to divine justice. Before any farther quotation of texts on this great subject is made let the reader attend to the following observations:—"The New Testament, being intended for universal use, and of course for that of plain unlettered men as well as others, does not deal in logical distinctions and metaphysical subtleties, but conveys its momentous truths in the simplest language; and to rivet them more firmly on the mind, often has recourse to a variety of apt and striking metaphors and allusions, to communicate the same general idea. Thus with regard to atonement and words of analogous import, correct notions may be readily obtained, when the different lights in which sin is represented, are contemplated. If, for example, sin be regarded as a breach of the law, which calls down its curses, and excites God's anger, then an atonement (which literally signifies a covering) screens from the curses of the law, covers, or appeases, or propitiates the angry countenance of Deity. If sin be that which interrupts the friendship which would



otherwise subsist between man and his Maker, then what is needed is something to procure *reconciliation* between the parties at variance. If sin is considered as a *debt* incurred by man, then what is required is something which will give *satisfaction* for that debt. If sin be depicted as *slavery* to Satan, then the grand requisite is a *ransom*. If sin be described as an *impurity*, then what the sinner needs is something that will *purge* or *wash* it away. All these, and perhaps some other views of sin, its effects, and the means of canceling them, are included in that sacrifice and offering for sin, in consequence of which iniquity is not imputed, transgression is forgiven, and sin covered."\*

These observations are worthy to be remembered by every reader of the Bible. While they are borne in mind let the following passages of scripture in addition to those already cited be carefully perused.

Messiah shall be cut off but not for himself, &c. and he shall confirm the covenant with many,—He shall cause the sacrifice and oblation to cease. Dan. ix. 26, 27. The son of man came, to give his life a ransom for many. Mark x. 45.

The Church of God, which he hath purchased with his own blood. Acts xx. 28.

Jesus Christ whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins—that he might be just and the justifier of him that believeth in Jesus. Rom. iii. 25, 26.

Jesus—who was delivered for our offences and raised again for our justification. Rom. iv. 25.

Christ died for the ungodly.—While we were yet sinners Christ died for us.—We were reconciled to God by the death of his Son. Romans v. 6, 8, 10. 1 Thess. v. 10.

Who is he that condemneth? It is Christ that died. Romans viii. 34.

Christ our passover is sacrificed for us. 1 Cor. v. 7. Ye are bought with a price. 1 Cor. vi. 20. Christ died for our sins, according to the scriptures. 1 Cor. xv. 20.

He hath made him, who knew no sin, to be sin [i.e. a sin offering] for us, that we might be made the righteousness of God in him. 2 Cor. v. 21. Jesus Christ—who gave himself for our sins. Gal. i. 3. 4. The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me. Gal. ii. 20.

\* Dr. Gregory.

And walk in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour. Eph. v. 2. See also verse 25.

In whom [namely, the Son of God] we have redemption through his blood, even the forgiveness of sins. And having made peace through the blood of his cross, by him to reconcile all things unto himself, &c. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh through death, &c. Col. i. 14, 20—22.

For there is one God, and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. 1 Tim. ii. 5, 6.

Who (the Son of God) being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. Heb. i. 2, 3. Jesus who was made a little lower than the angels, &c. that by the grace of God he might taste of death for every man. Heb. ii. 9. See also, Heb. v. 8. vii. 27. x. 6. Also, ix. 12, 14, 16, 18, 22, 25, 26, 28.

For as much as ye know that ye were not redeemed with corruptible things such as silver and gold from your vain conversation received by tradition from your fathers; but with the precious blood of Christ as of a lamb without blemish and without spot. 1 Pet. i. 18, 19. also, ii. 24. Who his ownself bare our sins in his own body on the tree—by whose stripes ye were healed.

And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. 1 John ii. 1. 2. Hereby perceive we the love of God, because he laid down his life for us.—iii. 16. Unto him that loved us, and washed us from our sins in his own blood, &c. Rev. i. 5. Thou wast slain, and hast redeemed us to God by thy blood, &c.—v. 9.

These are a few of the very numerous passages of scripture which prove and establish the doctrine of Atonement. It would make a considerable volume to quote the whole. Indeed it seems strange that any one should read the New Testament and not see that the great design of the coming of Christ was *to die for the sins of men*. If he did not do this, it is hardly possible to avoid the conclusion that he and his apostles mis-stated the reason of his death. Indeed language cannot be more explicit on any subject than scripture lan-



guage is on this; and if we cannot learn from the New Testament that Christ made an atonement for sin, we may well despair of learning any thing with certainty from the Bible. Instead of regarding it as a book intended for the instruction of plain honest enquirers, as an unerring rule of faith; it may be considered as a play-place for the ingenuity of self-sufficient critics, of proud, self-righteous theologians. And they may task their powers to shew, how little meaning is in the word of God—how few things are to be believed in order to salvation.

But when one knows and feels that he is a sinner in the hands of a holy sin-hating God, and earnestly enquires what he must do to be saved; then, a religion without a Mediator and without an Atonement, will be found inadequate to his wants. Then will he feel the necessity that some *days-man* should come between him and his justly offended sovereign, *and lay his hand on both*—and then he will see that the gospel, which points out the way whereby God can be just and justify him that believes in the Lord Jesus Christ, is precisely adapted to his condition as a sinner. He will understand why such stress should be laid on faith in Christ; and relying on his infinite merit, he will render thanks to God for his unspeakable gift. This is the man who is prepared to join in the exercises of the saints above, and sing the song of salvation. But really, we cannot conceive how a truly sincere and conscientious Unitarian, who believes that Jesus was the son of Joseph and Mary, a mere man, fallible and peccable like other men; that he made no atonement; that he only died to set an example of patient suffering, and to confirm the doctrine of a future life, we do not see how such an one could with a good conscience join the heavenly hosts in saying “Unto him that loved us, and **WASHED US FROM OUR SINS IN HIS OWN BLOOD**, and hath made us kings and priests unto God even his father, to him be glory and dominion forever and ever, Amen. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!” Alas! *their* chief apprehension is, lest Christians should ascribe too much to Christ. And while all heaven in unutterable rapture shout “Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and to the Lamb forever and ever;” they—sinners as they are—labour zealously to prevent their fellow sinners here on earth from thinking too highly of the Lord Jesus Christ!

## THE FOURTH OF JULY, 1821.

THE return of this Anniversary is always hailed by us with feelings which we are utterly incompetent to express. They are feelings natural to men, who were born during the revolutionary struggle; whose fathers were engaged in fighting the battles of their country; and whose mothers taught them among their earliest lessons, to regard, a good, sound hearted *Whig* with veneration and love, and a *Tory* with abhorrence.

It was with particular pleasure that we observed in all parts of the country a deeper interest than usual in the return of this National Jubilee, and indications that it would be celebrated in a brilliant and impressive manner. And as we place little value on that parade, which merely strikes on the senses, it was not a little gratifying to notice that in different places, gentlemen, qualified we presume for the important service, were requested to deliver appropriate orations. The common themes of declamation on this subject are exhausted. We take it for granted, then, that the orators have selected topics of discussion by which the public mind will be enlightened and the people led to a clearer understanding of their true interest. It is not enough that we now enjoy a better birthright than has fallen to the lot of any other people. We ought to know how to make the most of our blessings; how to preserve them, and to hand them down unimpaired to those who may succeed us.

It is not to be denied, we think, that the state of society among us might be greatly meliorated; that there might be much more intelligence, more industry, more virtue, more respect for the laws, and higher regard for our neighbour's rights and interest, than actually do prevail. Now, should the orators of the day, by the commanding power of eloquence, sway the people's feelings, and direct the patriotic enthusiasm of the season to the important subjects just mentioned, certainly they will perform a service not less valuable in its place, than the more brilliant services of the warriors who have vindicated their country's honour, and sustained their country's rights.

It is not to be denied too that our privileges may be impaired; our happy form of government may be overthrown; and here, where 'every man now sits under his vine and fig-tree and none makes him afraid,' *anarchy* may raise uproar



and spread confusion; or *despotism* may wield her iron sceptre, and clank her chains. Should the speakers of the day, considering these possibilities, point out the dangers to which free states are particularly exposed; should they mark out the rocks and quicksands on which we may be driven, and erect beacons for our warning, and hang out lights to guide us. We will most readily bear our humble testimony, "that they deserve well of the republic." But we cannot conjecture what course they will pursue.

As for ourselves, there appears but one reason for apprehension. A *truly virtuous* and *intelligent* people cannot be enslaved. They may be vanquished—they may be annihilated; but they cannot be enslaved. Should the interests of sound learning be duly regarded, and genuine virtue prevail in our country, we are confident that the United States will stand the world's best hope and most instructive example for ages of ages.

Few, indeed, would object to this sentiment expressed in these terms; but we fear that a wide difference of opinion prevails as to the means by which public virtue is to be promoted. We entirely and from the heart adopt the opinion of the *Father of his country*, as expressed in his farewell address to the people of the United States. "Of all the dispositions and habits which lead to political prosperity, *religion and morality* are indispensable supports. In vain would that man claim the tribute of patriotism, who should labour to subvert these great pillars of human happiness; these firmest props of the duties of men and citizens. The *mere politician* equally with the *pious man*, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in courts of justice. *And let us with caution indulge the supposition that MORALITY CAN BE MAINTAINED WITHOUT RELIGION.* Whatever may be conceded to the influence of refined education on minds of peculiar structure, *reason* and *experience* both forbid us to expect that *national morality* can prevail in exclusion of *religious principle.*" Under the full belief that this is truth, and nothing but truth, we were not a little grieved to observe, in all that has been said respecting this anniversary, nothing of religion—no public thanksgiving to Almighty God—no acknowledgment of his kind and gracious Providence—no supplications to the throne of grace for blessings

on our country. Doubtless many a pious patriot in his *Fourth of July orisons*, remembers all those extensive and mighty interests which the term country involves, and in the fervour of his devotions prays that the Lord of hosts, the God of the whole earth may have them in his keeping. But we call for public prayer, for united supplications. We wish to see old men and matrons, young men and maidens, and even lisping infancy crowding the temples of the living God, and joining in the solemn songs of praise for the past favours of heaven, and in earnest prayers for the continuance of the divine blessing. This would give elevation and purity to our patriotism, and a lofty tone to all our feelings; would by delightful associations connect the pious who have gone before us, with the men of the present generation; and cause the aged patriot, bowing down to the grave under the weight of years, to look on the rising generation with delightful confidence as a people whom the Lord has blessed. There was a time in this land, when God was not so forgotten as he is at this day. Our fathers "cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." And when they saw the salvation which he had wrought for them, "they sacrificed the sacrifices of thanksgiving, and declared his works with rejoicing." They said one to another, "let us go up to the house of the Lord," and there they prayed "peace be within thy walls. and prosperity within thy palaces." O that the men of this generation would praise the Lord for his goodness and for all his wonderful works to the children of men!

When we look over the world at the present time, a truly appalling prospect opens before us. Beyond the pale of Christendom, nothing is to be seen but the wildness and ferocity of savage life; or the dreariness and desolation produced by unmitigated tyranny. And there is no hope of melioration until those false religions, which subserve the cause of despotism shall be overthrown. Within the borders of the Christian church, we see an alliance, a conspiracy rather among kings to prevent political improvement, to suppress constitutional governments, and to make their will the law. The revolutions in Spain and Portugal are yet undecided experiments. And of the result we are painfully doubtful. Such is the power, at least such the influence of the *priests* over an ignorant and superstitious population, that we greatly fear a counter revolution. For Europe we have only one hope. The Bible is circulated with great zeal. Let it be



generally received among the people, let them read it until its lessons produce their effect on the understanding, and they will be raised above the condition of slaves. It will diffuse an intelligence through the mighty mass of European population, which their kings and emperors will be obliged to respect. One devout aspiration of the christian patriot on the Fourth of July, then, is, success to the Bible cause throughout the world!

But America is our best hope. She stands now single and alone to teach the world, the value of a republican government. But should she cast off the restraints of religion, and renounce allegiance to the most High—should vice prevail—then it will be in vain that our sages have toiled and our warriors have bled—the visions of our future glory will prove the mere phantoms of a disordered imagination; and the hopes of mankind in respect to us, will be as deceptive as that appearance of water which mocks the senses and disappoints the hopes of the traveller dying with thirst in the midst of the sandy desert.

O God of our fathers, who before them didst cast out the heathen, and gavest unto them a goodly heritage; who didst deliver them in the time of trouble, and break their bands asunder; who enlargedst the borders of their habitation, and didst cause them to dwell in safety; who feedest us also with the finest of thy wheat, and makest peace in our day; may it please thee to cause us to walk in thy statutes and ordinances, and to have respect unto thy commandments—O Lord we beseech thee send now prosperity; and to the latest generations let this be a land which thou wilt delight to bless! Grant this O Lord for the sake of thine only son our redeemer, to whom with the Father and the Holy Spirit, one living and true God, be ascribed all honour, dominion praise and power—both now and forever. Amen.

4th July, 1821.

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## REVIEW.

*The Land of Powhatan.* By a VIRGINIAN. 12mo. pp. 120.  
Baltimore. Fielding Lucas Jr. 1821.

A book, and a poem too, by a Virginian, is a sort of a new thing under the sun which naturally attracts our notice.

And we are besides, (as our readers know by this time,) such true lovers of every thing that looks like native literature, that we took up the little book, a trifle as it is, with a good disposition to be pleased with it. Indeed we take to ourselves no part of the reproach which the author lavishes in his preface, (a little too roundly perhaps,) on the whole state— *alienos fovens, sui negligens*. On the contrary, we are prepared, on all occasions, to cherish our homebred talents, and especially when employed upon domestic subjects, with a perfect *στοργή*. It is true, we must think that our Native Muse, in the few glimpses we have caught of her, is rather too free in her motions; and she certainly warbles her “wood notes” a little too “wild” for our ears; but we have really good hopes of her notwithstanding, (as she is so young,) and easily believe that she will be very charming by and by. In the meantime, we are prepared to deal with her, whenever she comes before us, with that good-natured spirit which Prior recommends the husband to shew to his wife—

Be to her virtues very kind;  
Be to her faults a little blind;

And this we think, is the right way to make her what we wish her to be. But enough of preface—“The Land of Powhatan” is a sort of epic ballad, or rhyming chronicle, of the first settlement of our state, Powhatan, Pocahontas, Captain Smith, and all the rest. The first canto opens well enough with this strain:

## I.

Imperial Powhatan! thy day  
In dark oblivion rolls away;  
Thy warriors all in dust are laid,  
And silent sleeps the Indian maid;  
No trace remains of all the throng,  
That roamed thy native wilds along;  
No spot to point the hero's grave,  
In one sad ruin rest the brave,  
Their deeds of glory all unsung,  
The strong, the beautiful, the young.



## II.

Thy native land alone remains,  
 She long hath drunk her purple stains,  
 And oh! how alter'd since the day,  
 When Indian chieftains bore the sway;  
 The guilt that drench'd her sands in blood,  
 And whelm'd them in its sanguine flood,  
 Hath sunk, forgotten!—overcast!—  
 And time hath darkly veil'd the past!  
 The glories of a later day,  
 Have swept its memory away,  
 The splendor of a modern power,  
 Hath cast in shade that gloomy hour,  
 The features of the scene are fled,  
 They perished with the peaceful dead?

pp. 7,8.

The poet proceeds to describe the country as held by the Indians—the arrival of our fathers—with a memoir of Captain Smith, and his exploits. The first view of the “Red-man’s land,” is quite a pleasing picture.

## III.

And when the whiten'd strand they near,  
 Of that capacious bay,  
 How doth the Red-man’s land appear,  
 That stretcheth far away?  
 A scene of beauty meets the eye,  
 The ravish’d sense enchains,  
 It softly smiles with cloudless sky,  
 With rivers and rich plains;  
 It seems an Eden in the wild—  
 An amphitheatre of sweets,  
 An air so bland, a breeze so mild—  
 What other country fans or greets?  
 Its upward slope is lost in blue,  
 Encircled seems in azure lands,  
 Its foot is laved by ocean too,  
 While resting on his silken sands,  
 And countless beauties doubtless lie,  
 Beyond that graceful drapery,

That waves in nature's lovely green,  
 In all that flaunting foliage seen,  
 Contrasted with the deepest dyes,  
 That blush beneath the heavenly skies.—

p. 47.

And something more in the same strain. The poem goes on to relate the adventure of Captain Smith in Chickahominy swamp, (*quod versu dicere non est*)—and his appearance before Powhatan, with the memorable intercession of Pocahontas, one of the finest incidents in all romance. Here, of course, the bard puts out his strength, and not without some spirit.

## VII.

Ignobly bound in hateful bands,  
 Behold the valiant captive stands,  
 With comeliest form, and calmest look,  
 A firmness nothing yet hath shook,  
 Beneath the matted roof of Powhatan,  
 The palace rude of uncorrupted man;  
 His dusky chiefs with feathers crown'd,  
 In gaudy colours range around;  
 Behind each painted lord his queen,  
 In wild adornment too is seen;  
 At sight of Smith in bands amid the crowd,  
 Theirs was the shout that burst aloud,  
 Upon his throne o'erlaid with reeds,  
 Allfringed with shells, and hung with beads,  
 The giant Powhatan in savage state,  
 Sat like a Jove, dispensing fate;  
 His body clothed in shaggy hide,  
 The wolf had worn in brindled pride;  
 Upon his breast the white teeth shone,  
 An ear, on either arm droop'd down,  
 The yellow paws hung dangling from his throat,  
 And felt!—the heart they seem'd to note;  
 Above the whole in graceful float,  
 A robe of skins was loosely thrown,  
 His head was circled in a crown  
 Of light swan feathers, exquisitely white,  
 Its ringlet lin'd with softest down, and bright



With plumes, all branching high, and bound  
 With strong deer sinews turn'd around.  
 The buck-skin boot his feet defended,  
 And rattled with the shells appended;  
 A monstrous club his sceptre seem'd,  
 And in his eye a fierceness beam'd.

## VIII.

Beside her sat his lovely daughter,  
 Our ark of safety on the troubled water,  
 Her tear of pity promptly starts,  
 And wildly shoots the first of hearts;  
 Around her beauteous form is drawn,  
 The softened skins of spotted fawn;  
 Her hair adown her shoulders stray'd  
 No raven knows so dark a shade,  
 Nor does he from his changing wing,  
 The dazzling beam so brightly fling.  
 No gems adorn our western maid,  
 But those within her eye that play'd,  
 More precious they, more darkly pure,  
 Than ever eastern beauty wore—  
 Herself a diamond in her native mine;  
 Surrounding gems would dimly shine;  
 Some simple things she wore indeed,  
 The shell the feather and the bead,  
 They seem on her the worthless dust,  
 The dross that doth the diamond crust.

## IX.

\* \* \* \* \*

Extended on the fatal block,  
 His eye awaits the coming shock,  
 Of that dread club, upwhirl'd in air,  
 With muscle strain'd and looks that glare;  
 A shriek arrests the downward blow,  
 And Pocahontas shields the foe.  
 "Father," in shuddering agony she sighs,  
 "Oh spare this bosom or thy daughter dies;  
 "Strike not this unresisting heart,  
 "The brave should spurn the coward part.

"This single life would poorly slake  
 "The vengeance thou shalt justly take."  
 With streaming eye and wild despair,  
 Uplifted hands and flowing hair,  
 The suppliant bends her lovely form,  
 To break the fury of the coming storm—  
 And comes it not?—the straining grasp  
 Is slow relax'd for weaker clasp;  
 His eye around the chieftain bends,  
 His heart resolves—the club descends.  
 His daughter flies into a father's arms,  
 And hush'd are all her wild alarms:

p. 68—72.

After this, our author dallies a little with history, and makes Captain Smith solicit the hand of his "guardian sylph," in marriage, of her father. The old gentleman however, declines taking him for a son-in-law; because unluckily he had already promised her to a certain "mighty Werowance," and he cannot break his word. War ensues, (as might be expected,) Pocahontas elopes from the wigwam—is caught in her flight—and sent away to be married to Japasaws, sorely against her will. The wedding night arrives, and the knot is just about to be tied after the Indian fashion, "in a dark cavern that o'erjuts the river" Potomac, when the poor groom is shot dead at the feet of his bride. An Englisman, it seems, (perhaps Smith himself,) in the disguise of an Indian warrior, had done the mischief—and now bears the maid away to Jamestown. The war rages with new fury—and the poem closes.

### XXIII.

Long fought the hero! but in vain,  
 Tho' all his youth seem'd come again,  
 No rest his harassed foe could take,  
 Forth from the dell or secret brake,  
 The feather'd arrow, silent flew,  
 Unseen the steady hand that drew;  
 No forest-tree nor gloomy shade,  
 No deep morass, nor darksome glade,  
 But witness'd some achievement bold,  
 'Twere long to tell and vainly told.—



He fought his foe, by day--by night,  
 He fought him at the tempest's height;  
 When deem'd secure in slumber's clasp,  
 He rous'd him in the tyger's grasp.  
 Countless and fadeless were his feats in war,  
 But still must set at last the brightest star.—  
 In silent hoariness he sank to rest,  
 Calm then at length the warrior's troubl'd breast,  
 He lived not till the ocean wave  
 Had whelm'd the valley and its brave,  
 But yet its distant roar and rage could mark  
 Its force tempestuous and its aspect dark:  
 He brac'd his bosom for the coming shock,  
 And thought to dare it from his mountain rock.  
 But other ends seem'd wise to thee,  
 His guardian trust! his lov'd Okee!—

p. 101—2.

*Hactenus haec*—and now we must point out a few faults: We do not agree with the author, that the “subject” is “uninteresting,”—it is far otherwise, we think,—but he has not made the most of it. We object too, to his use of what he calls the “unbounded license of versification, in fashion at the present day.” I am of opinion, (as we stated in a former page,) the very essence of versification is *the recurrence of a certain system of articulate sounds at regular intervals*, and we cannot dispense with it. “In prose,” says Campbell, “the ear follows the writer; in verse it goes before him: a compromise between the variety of the one and the regularity of the other, gives us the grace of neither.” [Lect. on Poet.] And by the way, we are glad to see that Lord Byron who formerly used this Babylonish mixture of lines, has seen his error, and reformed his practice. (See his late letter to Mr. Murray.) We will just add, that the poem has also some breaches of grammar, and other small improprieties of diction, which we do not like. We are no “word-catchers,” or we would point them out. Upon the whole however, we are pleased with this bagatelle; and shall be glad to see the author again.

1. *The Scripture Testimony to the Messiah: an Inquiry with a view to a satisfactory determination of the doctrine taught in the holy scriptures concerning the Person of Christ; including a careful examination of the Rev. Thomas Belsham's Calm Inquiry, and other Unitarian works on the same subject.* By JOHN PYE SMITH, D.D. In two volumes. London, Vol. 1st. 1818—Vol. 2d. 1821.
2. *Letters on the Ministry, Ritual, and doctrines of the Protestant Episcopal Church, addressed to the Rev. William E. Wyatt, D.D. associate Minister of St. Paul's parish. Baltimore, &c.* By JARED SPARKS, A.M. Minister of the first independent church of Baltimore. Baltimore N. G. Maxwell. 1820.

From the beginning of our labours, it has been our purpose, and effort to keep this journal free from the controversies which are carried on between different denominations of christians. It is unnecessary here to detail the reasons for this decision. Some may suppose, however, that we have departed from our purpose in the course pursued in relation to the Socinian [unitarian] controversy. With the sentiments however, which we do conscientiously maintain on this subject we feel ourselves perfectly clear of the charge of inconsistency. And whatever others may judge, is a small matter with us. We do verily believe that socinianism is a denial of the fundamental doctrines of christianity as a peculiar system; and as christians devoted to the church of the Lord Jesus Christ, and pledged to promote her best interests to the utmost of our power, we consider ourselves bound to oppose the progress of that doctrine, and to expose its error as we can. We allow of no opposition, however, but by scripture and fair argument. Because, in the first place, it is the highest interest of us, and of all to know the *truth*: and secondly, because candour and fairness is the best policy. Misrepresentation will be detected, and detection will bring shame on him who employs it; and mere angry denunciation has long ago lost its influence. We are under no temptation to resort to unworthy arts of controversy; for we are as well assured that on this general subject we hold the truth, as careful and deliberate enquiry can make us; and we do know that no feelings of hostility to the persons or characters of Unitarians actuate us. We are perfectly willing to acknowledge in them every good and amiable quality that they possess; and it is our prayer to almighty God to bless them. It



is the doctrine alone that we oppose, and with that we are irreconcilably at variance; because we believe it to be fundamentally erroneous, and its prevalence subversive of all the interests of vital piety. Under this full persuasion, it is truly afflicting to us to learn that any embrace it; and we mourn to see efforts strenuously made for its propagation. We regard them as a calamitous misapplication of talents and learning, which, under a better direction, might be instrumental of spreading the triumphs of the cross, and promoting the truth as it is in Jesus. The war then is *bellum ad internecionem*, a war of *extermination* not against persons, but opinions; not with *carnal* weapons but *spiritual*; not to inflict injury, but to do good; not for *destruction* but for *salvation*. God succeed the right!

We have placed the two works standing at the head of this article together, because they are the latest which we have seen on the two sides of the controversy. Dr. Smith's work is regarded as of great value by the orthodox in England; and Mr. Sparks' may, we presume, be taken as a fair specimen of Unitarianism; as it is understood to be much approved by men of that party. The history of these publications is briefly this. In the year 1812, Mr. Belsham, who since the death of Priestley and Lindsey has been the leader of the socinian party in England, published a work under the title "A Calm Inquiry into the Scripture doctrine concerning the person of Christ," &c. From this work a few extracts were made in our No. for February, for the purpose of giving our readers a specimen of the author's manner. Dr. Smith, in his preface informs us that the plan of his Inquiry was laid previous to the publication of Mr. Belsham's work. When it made its appearance, he was urged to draw up a reply; but "it appeared to him that such a reply might be best combined with the execution of his previous design." After various delays owing to variety of engagements and to severe domestic afflictions, the first volume of Dr. Smith's work was published in 1818, and the second in two parts in 1821. The author may be considered then as not only answering Mr. B., but as stating in general terms the doctrine of Scripture concerning the much agitated and important enquiry in relation to the person of our Lord and Saviour Jesus Christ.

The circumstances and occasion of Mr. Sparks' publication were these. Within a few years, there has been a revival, as it is commonly and very properly called, of the Episcopal church in the southern country. With this there has been a revival of some *obsolete* claims and pretensions,

which it was not to be expected that other denominations would admit. In fact, the spirit of religious controversy began, for the first time, to kindle among us. The Rev. Dr. Hill of Winchester preached and published a sermon on *ministerial Parity*; and Dr. Wyatt of Baltimore, one on the contrary side of the question. Every thing indicated an approaching controversy between those who profess essentially the same faith, and who had long lived in habits of peaceful and affectionate intercourse. There were many who deplored this state of things, and anticipated unhappy consequences from the approaching conflict. It was precisely in this juncture of affairs, that a new and unexpected combatant appeared in the field. At first he made some show of being the ally of one party. In a little time, however, he wheels his controversial weapon in every direction, and levels his blows on *orthodoxy* without discrimination.

*Tros Rutulsve fuat nullo discrimine habetur.*

The *ruse du guerre*, however, totally failed. The presbyterians did not think that their cause needed such a defender, nor were they willing to admit into their camp such an ally: not one in the whole connexion, we verily believe, preferred the interests of their party to the pure doctrines of the gospel held by them in common with the other society. And as for our Episcopal brethren, we conjecture that they saw the impolicy of disputing about the mere form and order of the house of God, when the very life of the common faith was assaulted. But, however, this may be, the happy, although we dare say, unintended effect of Mr. Sparks' publication was a suppression of the spirit of controversy among the members of the two societies, and we believe an increase of brotherly kindness, from which we hope for happy results.

It is due to truth and candour to remark that we have no positive evidence that Mr. S. intended a stratagem; that he designedly seized the moment when there was a strong excitement among the Presbyterians, to make his attack on high-church pretensions. Certainly, however, the moment was favourable; and if the adaptation of the book to the purpose of promoting unitarian sentiments among presbyterians at that particular time was purely accidental, it is really a remarkable circumstance. Besides; Dr. Wyatt's publication was a *single sermon*, a small pamphlet; Mr. Sparks' is a respectable *octavo volume*. Reviewers friendly to Mr. S. represent the sermon as rather a poor thing, feeble and stale. Why then an array so formidable against an adversary so inefficient? We cannot suppose that a man of Mr. S's courage



would attack a weaker than himself because assured of an easy victory, and merely for the sake of a triumph. These considerations induce the *suspicion* that Mr. S. as we said intended a *ruse du guerre*—and it has failed. But let it not be supposed that we blame him on the supposition that our conjectures are correct. He certainly had a right to publish, at any time he pleased, what he believed to be important truth. We only mention the circumstance for the purpose of showing the spirit of the orthodox of different churches. However they may prefer their own modes of worship and forms of polity, they consider them as trivial matters compared with the great doctrines impugned by Socinians. And they are prepared to unite hearts and hands in defence of the essential points of their common christianity. Like children, they often have little differences among themselves, but if a stranger intermeddle with family concerns, or touch their common inheritance, at once all are in a moment leagued against him.

We shall pass very rapidly over that part of Mr. S's letters which relate to the Episcopal controversy. Not because we think the subject in itself unimportant, but because this is one of the little family differences which all brethren regard as nothing compared with the great doctrines of the Divinity of Christ, the atonement made by him, and justification by faith.

The first letter is *On the Ministry of the Episcopal Church*, the second, *On the ritual of the Church*, the third *On the authority of the church in controversies of faith*, the fourth *On the doctrinal character of the thirty-nine articles*, the fifth *Doctrine of the Trinity as held by the Episcopal Church*, and the sixth contains an *Exposition of certain texts of Scripture supposed to favour the doctrines of the Trinity*. It was not to be expected that in discussing subjects that have so often employed the pens and exercised the talents of learned men, the author should produce any thing new. The first letter contains a perspicuous and forcible exhibition of the evidence against high-church claims. With regard to the second and third letters it is remarkable, that, although the title page of the book tells that it is in reply to Dr. Wyatt's sermon, the writer says, "You have omitted entirely the ritual of the church, which, by many, is thought to contain things not altogether conformable to scripture, or calculated to ensure a holy practice."—I propose next to consider that part of the twentieth article, which asserts that '*the church hath authority in controversies of faith*'—This you entirely pass over in

silence." When a controversialist undertakes to reply to *what has been omitted and passed over in silence*, he certainly appears to be very intent on his work. This is one evidence among others that Mr. S. is by no means backward to engage in a contest. Unitarianism had just made a lodgment in Baltimore. Did this champion wish to let us southern people know that he was prepared at all points for the war? But to all this we do not object—We are friends of full and free discussion—and we do especially wish that the true character of all denominations may be thoroughly understood.

In the observations on the subject of prayer, many of which are very just, it is said in the way of objection to most forms of prayer, that "no address should ever be publicly made to the Deity, in which every christian of every denomination, cannot cordially and devoutly join." This we cannot admit in the sense of the author. True; prayer is by no means a proper occasion for the introduction of "dogmatical theology or abstruse metaphysical distinctions"—But a prayer which would suit Episcopalians, Methodists, Baptists, Lutherans, Presbyterians, Catholics, Sabellians, Pelagians, high and low Arians, and Socinians of all sorts, must be couched in terms so vague and general as to be utterly cold and unimpressive; a mere form without life and power. A man deeply convinced of the depravity of human nature, bewailing his own lost and sinful condition, and relying with lively confidence on the atoning sacrifice of the Lord Christ Jesus, would feel bound in conscience to bring these subjects into his prayer—and were he the minister of an orthodox church he would be required by them to speak to God for them in the way of confession and sorrow, and thanksgiving for the redeeming mercy of God in Christ Jesus. An orthodox christian feels himself bound to ask for blessings in the name of Christ, and to ascribe equal honour to the Father, Son, and Holy Spirit. Unitarians will say—"but these are theological dogmas," and ought not to be introduced.—But, say the orthodox, they are the fundamental articles of our belief; they are the essentials of our religion; and we cannot pray with a good conscience unless we pray in this manner—must we then violate conscience in accommodation to what we believe to be fatal error? Surely Unitarians cannot consistently require this of us. Besides; it is, to say the least, a difficult matter to frame a prayer according to this principle. In the endless variety of human opinions, and the progress towards unbelief generally made by those who desert the



standards of orthodoxy, who can say, in what modes of expression all who call themselves christians can 'cordially join?'

These observations may serve to show the necessity, in the present state of the christian world, of creeds or confessions of faith. In fact no society is without them. The different orthodox churches all have their received interpretations of scripture written or oral, and worship is conducted and church business is managed according to them in a regular and uniform manner; it is also perfectly understood in the Unitarian societies *what they do not believe*, so that there is no danger of any offence among them by the unseasonable introduction of an article of faith or a theological dogma. Mr. Belsham is more consistent, we think, than Mr. Sparks. The former openly and readily acknowledges that persons holding sentiments so opposite as the orthodox and unitarian sentiments are, cannot worship in the same temple; while the latter, if we understand him, would have all religious service so generalized, and rendered so vague, that all, however discordant their opinions, may unite in it. Surely he knows that prayer so indeterminate would be cold and heartless, that worship so vague would make no impression, could have no influence. In truth, instead of enquiring with the solicitude which becomes a sinful creature, wherewith shall I come before the Lord; the creedless minister of a creedless people must occupy his mind with the question, how shall I now find expressions so general as to give no offence to that person whose system of unbelieving has made the nearest approach to absolute infidelity?

While, however, we are disposed to advocate the expediency in the present state of the world, of creeds and confessions we deny the *authority of the church* in matters of faith as strenuously as Mr. Sparks. One is our master even Christ, and we are brethren. A church is a voluntary association. It is formed expressly for the purpose of public worship. The members of this association have a right to know, they ought to know one anothers opinions on those subjects which will be brought up, and acted on every time they meet. In other words, there being so many discordant interpretations of scripture, they who unite as members of the same church, ought to know how they severally understand the word of God. This in fact they do know—and this is their creed; it may be written or it may be oral; but it is their creed. And we doubt not but that actually there is a creed of the 'first independent church of Baltimore,' as of

the 'parish of St. Paul's,' the minister of which subscribed the 39 articles. But let there be nothing imposed by *human authority*: against this we lift up both hands; this we would resist even unto blood.

The objection against confessions of faith, that they cramp enquiry and draw men off from the scriptures is not true in point of fact. Who read the Bible most diligently, are most familiar with its sacred pages, are most active and zealous to promote its circulation *without note or comment*? We are willing that these questions should determine the point. And if our Episcopal brethren are not slothful in supporting *Prayer-book* and *Homily Societies*; are not Unitarians active in establishing associations for circulating their Books and Tracts? Do they think that the Bible is the book to promote their peculiar views, and build up their cause?

Besides; it is not true that free enquiry promotes heterodoxy. It seems, however, to be taken for granted that if one will but cast off the trammels of education and of prejudice, he will of course become unitarian. Assumptions of this sort may have their effect on inconsiderate youth; but they do by no means commend a cause to grave and sober enquirers.

We have nothing to object to the general matter of the fourth letter: We do think it undeniable that the articles of the Church of England are of that doctrinal character called Calvinistic; and certainly we do not disapprove of them on that account. Far otherwise with Mr. S. He agrees not with Dr. Wyatt who is *no* calvinist; nor does he adopt the articles of the Church which are calvinistic. But having entered the lists with the Doctor, he seems determined first to put him down by showing that he mistakes or does not sincerely adopt the very articles of the church of which he is the champion; and then indirectly to give a blow to the church by showing that she holds an unpopular creed. Mr. S. carries his hostile standard over a wide extent of country; we doubt however whether he will make any permanent conquest. At the same time we admit that he is a bold and daring knight, and that he wields his weapon with considerable dexterity and force. But as to the main points in this controversy; we do believe he strikes his sword against the impenetrable armour of truth, and that in the issue he will be discomfited, we hope led into captivity, and brought to bear that 'yoke which is easy, and that burden which is light;' and that disentangled from a system which seems, to us, all dark and comfortless to an awakened sinner, he may at last



find 'rest' from the thorny paths of controversy, and the uncertainties of human reason in the arms of a divine and almighty Redeemer.

After this slight notice of the first four letters in Mr. Sparks' book, we come to that part of it which is in direct opposition to the work of Dr. Smith which stands first at the head of this article. Our plan is to give as full a view, as the case will admit, of the contents of this book, and notice in passing, the opposing statements and reasonings of Mr. Sparks. In doing this, we shall of course pursue the order of Dr. S.; but at the same time shall endeavour to do ample justice to the other. This determination is expressed with some knowledge of the facility with which men mistake, and so\* unintentionally misrepresent an opponent; and of course with a resolution to be on our guard. A wilful mis-statement in controversy we hold in utter detestation—wherein it differs from downright lying, we cannot perceive: As, we would then of course carefully avoid it ourselves, we are slow to suspect it in others.

In the Introduction, Dr. Smith makes some very just observations on 'the duty of acquiring a correct knowledge of revealed truth;' and then remarks that "the revelation of heaven bears on its front, as its PRIMARY AND CAPITAL truth the doctrine of a great DELIVERER from sin and misery, promised under one dispensation and given under another; and it represents him as the founder of our faith; the light of the world, the Lord of glory, the Author of eternal salvation to all who obey him;" and argues, we think conclusively, that the question concerning his person is one of great importance. On this subject there is and has been for many ages, a considerable diversity of opinion: which at the present period forms the most momentous controversy among christians. This circumstance increases the difficulty as well as the interest of the investigation. Yet the subject touches all the springs of life and action in our faith and

\* This has been remarkably the case with the Unitarian Miscellany. In three instances the Editor of this Magazine, and his work has been mentioned in that Journal; and in each particular instance the remark above has been exemplified. Two of these were noticed in our last No. In the Miscellany for July, p. 311, there is the following note. "In a late number of the Evangelical Magazine, it is stated, that English's book is still read with "mischievous effect" in some parts of Virginia. The writer's remarks on the work are very just, but the entire substance of them is taken without acknowledgment from the preface of Professor Everett's Defence. But this Magazine, as was shown in our last number, is sparing of names, which might induce any of its readers to look into the works of unitarians." Now we have only to say that we have no recollection of having ever heard of Professor Everett's Defence before.

practice, and of course ought to engage the attention of all classes of christians. But particularly it is incumbent on the public teachers of christianity of every denomination to understand well this topic and those that are most closely connected with it; and to have, from solid conviction, a decided sentiment upon it, satisfactory to their own minds, and honestly avowed to others.

As a reason for this publication, Dr. Smith mentions among other things, 'that the earlier works, valuable and useful as on many accounts they are, were constructed on a state of the controversy in a considerable degree different from that which it has lately assumed.' This remark deserves the attention of all, and particularly of our public teachers, who, if they rest satisfied with former studies, will be found in the day of trial deplorably deficient.

Various and we fear very just objections are then made to the manner in which some authors have treated this subject; a censure is passed on the use of harsh and irritating language; and a still stronger against a resort to authority. After which the author puts in his claim to be heard, and thus proposes his object.

"The design of the following work is to present an impartial view of the whole evidence, full but not diffuse, compressed but not obscure or ambiguous: and the manner proposed is that which seems most agreeable to the natural proceeding of the mind in the search after knowledge, a careful induction, arising from the most acknowledged principles, and rendered, as much as possible, unobjectionable at every step. "To the spirit of dictation: to the attempt to uphold the ark of God with unhallowed hands," the writer hopes that "he will strenuously oppose himself;" desiring to be "armed only with the shield of faith, and the sword of the spirit of God."

"After some preliminary observations, which the nature of the subject and the actual circumstances of the controversy seem to require, it is intended to trace the expectation of a great Deliverer and Author of happiness to mankind, from the earliest intimations upon record, through the successive developements of the divine purpose. In this induction, our object will be to ascertain, by a careful scrutinizing of the evidence as it arises, *what* those *characters* were of which the union in one person, who should in due time be revealed to the world, would constitute him the Saviour expected, the Messiah. This will be one leading part of our inquiry. The other will be founded on the position, the admittance of which denominates a man a christian as distinguished from a Jew, a heathen, or a deist, that *Jesus is the Messiah*. Our object, in this part, will be to ascertain, by the same inductive process *what characters* are attributed to Jesus, the acknowledged Messiah or Christ, in those writings which all christians regard as the repository and rule of their faith. If the conclusions at which we may arrive, by pursuing these separate lines of investigation, should turn out to be at variance with each other, we shall be assured that we have erred at some point of our progress, and it will be necessary to retrace our steps. But if a comparison of the results thus attained by different and in a great measure independent, processes, should find them to be coincident;



we shall have the most satisfactory proof that each line of inquiry has been fairly conducted, and that the general conclusion resting on the whole body of separate yet harmonious evidence, is the verdict of truth."

The first chapter of Dr. S's work is one on a subject which bears with decisive influence on the whole controversy—"the evidence proper to this enquiry." Here the writer observes that 'while Natural Theology furnishes numerous and complete arguments to prove the existence and moral government of the Deity, we have no reason to expect from the unassisted light of nature, even in the most favourable circumstances, any more than general conclusions, not capable of satisfying religious principle, or the reasonable inquiries of the understanding.' This is eminently true with regard to our speculations on the nature of the *Supreme Being*. It is assumed by many that the unity of God is a clear dictate of unassisted reason. The history of religion, however, may well render this doubtful; for undeniably *polytheism* has prevailed to a much wider extent than any other form of religion: and it is only where the light of revelation has shone that men have ever entertained clear and fixed opinions on the Divine Unity. This alone might make us cautious how we ascribe much to the unaided faculties of man. It is well observed by our author that "we cannot reasonably doubt of the unity of God, in every sense in which unity is a perfection: but to the exact determination of that sense we are not competent. A manifest unity of intelligence, design, and active power, does not warrant the inference that *unity* in all respects, without modification, is to be attributed to the Deity. For any thing that we know, or are entitled to presume, there may be a sense of the term *unity*, which implies restriction, and would be incompatible with all possible perfection." p. 2. These observations are founded on the acknowledged truth that God is an INFINITE BEING; and of course that we are not able to say—what is his essence or the mode of his existence. Indeed all objects are known to us only by their accidents or properties; of essences we know nothing, not even those of the most common objects of sense. This being undeniably true, Dr. Smith asks with great force, "Can it be thought surprising that the natural powers of man can discover nothing as to the essence and the mode of existence of the infinite and necessary Being? Rather, would it not be held an unreasonable and incredible pretension, should any affirm that he had made such a discovery? The infinity of the Deity is, to us, an inconceivable idea: yet can it be with reason denied? The mode of knowledge in the divine mind must differ

from all our notions of perception, association, and intelligence; and this difference arises from its very perfection; yet this is a subject to us incomprehensible."—The application of these analogies, it is observed, to this profound and awful subject is sanctioned by scripture. Prov. xxx. 4.

The writer goes on to say that "these remarks have been made with a view to shew that there is no antecedent incredibility in the supposition that the infinite and unknown essence of the Deity *may* comprise a plurality,—not of separate beings,—but of hypostases, subsistences, persons; or, since many wise and good men deem it safest and most becoming to use no specific term for this ineffable subject,—of distinctions *always* remembering that such distinctions alter not the unity of the divine nature. For any thing that we know or have a right to assume, this may be one of the *unique* properties of the divine essence; a necessary part of that sole perfection which must include every real, every possible excellence; a circumstance peculiar to the Deity, and distinguishing the mode of his existence from that of the existence of all dependent beings." pp. 3, 4.

We have made this quotation because it appears to us to afford a direct answer to some of Mr. Sparks' reasoning on this subject. He proposes to "enquire what grounds there are in the nature of the Supreme Being for attributing to him such strange and inconsistent properties." And thus he thinks himself authorised to write.

1. "The unity of God is a simple, indivisible, and perfect unity. His essence, substance, or nature is essentially one. It cannot be divided into parts. The essence or substance of God is God himself. His absolute perfection consists in his being one independently of all things else. The moment you conceive him divided into parts, you destroy his character as God. But unless he be supposed to be separated into parts, how can he be said to exist in three persons? Or how can the word three be applied to him in any sense? What idea could be formed of such a being? Not that he is *one* but *three*. His unity would be destroyed." Letters pp. 158—9.

Now does not this writer assume concerning the essence of the Infinite and Incomprehensible Being, what a finite mind cannot know? How does he know that the absolute perfection of the Deity does consist in an unqualified unity; in a unity that admits of no modification? How too can he intimate that Trinitarians conceive Deity as divided into parts; or that they apply the term person to him in the sense in which it is applied to human beings? But it is entirely, as seems to us, on this mistake that the argument proceeds. Deny the assumption, and the reasoning is without force. But we are content to leave the quotations above to our readers. Let



them be carefully compared, and we have no anxiety about the result.—But Mr. Sparks proceeds.

2. "Again, the attributes of the Deity are infinite. He has infinite power, knowledge, wisdom. If there were more than one such Being, neither of them could be the Supreme Being. God could not be the only omniscient being, if any other knew as much as he: nor could he be the only omnipotent being if any other had as much power. If the Son and Holy Spirit be each 'very God,' they must have the perfect attributes of God, and be in all respects equal. This is not impossible. There may be three infinitely perfect beings. But in such case, no one would be above or below the other; no one, more than another, could be called God on account of any pre-eminence of character. There would indeed be *three Gods*, but not one *supreme God*." Let. p. 159.

Dr. Smith says,

"If it be imagined that the Trinitarian doctrine maintains that *one* is *three*, and that *three* are *one* in the same sense and respect; or that there are three Supreme Beings; it must be admitted the propositions are contradictory, and that no well constituted human mind, which understands the terms, can receive such propositions. The first duty of the inquirer is to free himself from all prejudiced views of the point to be investigated: and certainly that must be a prejudice, and a very inexcusable prejudice, which opposes a sentiment under conceptions of it essentially different from the constant declarations of its most enlightened advocates. Can any person be so dull as not to perceive, or so disingenuous as not to acknowledge, the difference between the belief of *three Gods*, and the sentiment that the DEITY, strenuously maintained to be ONE BEING, should as one of the peculiarities of his transcendent greatness and excellence, possess a three-fold manner of existence? Or can it rationally be regarded as any just objection to such a sentiment, that human conception and language are confessedly inadequate to comprehend or describe it?"

We do assure our readers that the work of Dr. Smith is dated London 1818; while that of Mr. Sparks was published in Baltimore in the year 1820; and that the former is avowedly in opposition to the writings of *English Unitarians*. We give this assurance, because some of our readers may suspect, on comparing these passages, that the English writer intended to answer the 'Independent Minister of Baltimore.'

To the conclusion derived from the observations last quoted, and others of a similar character, we think that every mind ought to assent, namely, 'that this great question must be decided by THE TESTIMONY OF THE SCRIPTURES ALONE, elicited by the acknowledged methods of rational interpretation.' Indeed it seems to us that nothing more than a bare annunciation of the proposition can be necessary to carry conviction of its truth to a sober, well disciplined mind.—God is in all respects an Infinite Being—the question in dispute is altogether a question respecting his infinite and incom-

prehensible nature, and the mode of his existence. The wildest attempt of human reason is, to determine that which confessedly is infinitely above the powers of man. And it appears to us to be one of the fundamental errors of the unitarians, that they undertake, by applying what little they know of the very limited nature of man to the infinite and incomprehensible God, to settle a question concerning the mode of the divine existence. By pursuing a course of reasoning similar to that employed by them it would be easy to shew that the eternity, the omniscience, the omnipresence of Deity are embarrassed by as great difficulties as any which encumber the doctrine of the Trinity. While this is the case, it is utterly unsafe to assume that the impossibility and absurdity of the doctrine of the Trinity has been proved, and to approach the scriptures under the influence of this assumption. When Dr. Priestly says that if the doctrine of the Trinity had been found in the scriptures, it would have been impossible for any reasonable man to believe it, as it implies a contradiction which no miracles can prove; and when Mr. Sparks attempts to prove and verily believes, we dare say, that he has succeeded in proving, that it implies an absurdity, it is idle to refer us to the scriptures—What? enquire whether the infinitely wise God has taught us contradictions and absurdities! The very idea is revolting. These remarks are made for the purpose of shewing that he who approaches the scriptures believing that such reasoning as that of Mr. Sparks' is sound, has already prejudged the case. Receiving the Bible as the word of God, *we* do not want any higher evidence to convince us that any doctrine is not contained in it, than demonstration that the doctrine is absurd. Hence the liberties taken by many unitarian interpreters with the word of God—hence, the utter inefficacy of the most explicit declarations of holy writ to convince Unitarians of the Divinity of Christ. *They* so comprehend the infinite God and the mode of his existence, as to decide that the doctrine is absurd, and there is an end! “But can they by searching find out God? Can they find out the Almighty to perfection?”

As for us, we are convinced that, on this mysterious and awful subject, ‘*revelation* is the only source of evidence, and the inspired scriptures the safe and only medium of proof.’ And as Dr. Smith says, ‘the next step will be to consider the means of eliciting the genuine meaning and intent of the divine oracles.’



## POETRY.

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### STANZAS.

Oh, Father! unto thee we fly,  
When earthly raptures lose their zest,  
When Pleasure shakes her wings on high,  
In heaven to seek her native nest;  
When vanished is the cherub guest,  
And earth cannot the void supply,  
In thy parental arms to rest,  
Oh, Father! unto thee we fly.

When young affections are forgot,  
And Love itself hath ceased to be,  
Oh! dark indeed would be their lot,  
If they could not ascend to thee.  
From grosser love our spirits flee,  
To share in that which cannot die;  
From beauty—earthly beauty—free,  
Oh, Father! unto thee we fly.

When friends on whom the heart reposed,  
To shed around a guiding ray,  
In bitterness their souls have closed  
Upon the light which led the way;  
When false alluring meteors play,  
The downward easy paths to try,  
To walk in thine unclouded day,  
Oh, Father! unto thee we fly.

The mingled cup we all must share,  
But there are some to whom the bowl  
Is doubly drugged—yet these must bear  
Their lot, and deeply drain the whole.  
How freshly heaven's sweet waters roll,  
Their bitter draught to purify;  
And rests—how calmly rests—the soul,  
Oh, Father! when to thee they fly.

*They have hewed out unto themselves broken cisterns.*

This world that we so highly prize,  
And seek so eagerly its smile—  
What is it?—Vanity and lies;—  
A broken cistern all the while.

Pleasure—with her delightful song,  
That charms, the unwary to beguile—  
What is it?—the deceiver's tongue;  
A broken cistern all the while.

And earthly friendships, fair and gay,  
That promise much with artful wile—  
What are they?—puff and treachery;  
A broken cistern all the while.

Riches, that so absorb the mind  
In anxious care, and ceaseless toil—  
What are they?—faithless as the wind;  
A broken cistern all the while.

And what is lust, and youthful fire?  
Joy spring from these passions vile—  
What is it?—Only vain desire;  
A broken cistern all the while.

Ambition, with her lofty theme  
Of vanquished continent and isle—  
What is it?—but a troubled dream;  
A broken cistern all the while.

And fame, with her recording pen,  
To blazon forth our rank and style—  
What is it?—to the wisest men,  
A broken cistern all the while.

Yes—all are broken cisterns Lord!  
To them that wander far from Thee:  
The living stream is in Thy word,  
Thou fount of immortality!



# RELIGIOUS INTELLIGENCE.

## FOREIGN.

### MISSION TO THE SANDWICH ISLANDS.

(Continued from p. 275, Vol. IV.)

To-day Capt. Best, of the Princess Mary, took leave of us. He has our warmest thanks for his attention and kindness.

#### *Orphan School Fund.*

With the approbation of the committee, appointed for that purpose, the following subscription was opened and circulated,

#### HOLINESS TO THE LORD.

While the friends of humanity and Zion, in Europe and America, are uniting their influence, and contributing of their substance, to meliorate the condition of the wretched, and to give the Bible and the blessings of the Gospel to the long neglected heathen; and while many are sacrificing the comforts of home, and devoting their talents, their possessions, and their lives to the diffusion of the light of human knowledge and Divine Revelation, in the dark places of the earth:—we feel it to be a pleasure, as well a duty, to lend our aid, as we have ability and opportunity, to promote the grand design of civilizing and christianizing the natives of the Sandwich Islands.

Believing that American and European residents, gentlemen of business from different countries, masters and officers of vessels of different flags, as they visit these islands, will co-operate in a systematic effort to provide for the comfort and education of ORPHAN CHILDREN, (of whom many are to be found here,) by donations in money, or articles of trade, or the productions of the country or other substantial means of doing them good,

We the undersigned, gentlemen from different countries, cheerfully agree to give to the mission establishment in these islands the donations annexed to our respective names, to constitute a SCHOOL FUND FOR ORPHAN CHILDREN; and to be used by the missionaries for the benefit of such children, in training them up in knowledge and virtue, in the useful arts of civilized life, and in the principles of the Christian religion, that they may be grateful to their benefactors, useful to their country, blessings to the world, and fitted for heaven.

14. Blessed with the privileges of preaching and the public worship of God, which was attended by considerable numbers. This evening, as we were at tea, a petty chief, who was sitting in the house, stole and

carried off a few plates; but they were soon recovered by a trusty native, to whom *Boka* had committed the care of our yard. This is the second instance, in which we have known articles to be stolen from us by the natives. There is as little danger from thieves here, as in any large town in Europe or America.

15. All busy in preparing letters for our friends to be forwarded by Capt. Starbuck, who designs to leave us soon. All in good health and spirits, joyful in the smiles of Providence, and grateful in the prospect of so early a communication of good news to anxious hearts in our native land.

#### *Departure of the L'Aigle.*

16. To-day Capt. Starbuck of the *L'Aigle* sailed. We send letters to the Rev. Dr. Worcester, the Rev. G. Burder, London, and many friends, in different parts of our native country. We presented Capt. Starbuck, (who has "shewn us no small kindness,") with a copy of *Obookiah*; his surgeon, Dr. J. Williams, with *Memoirs of Harriet Newell*; and the mates with other books;—as memorials of our gratitude. We also gave them receipts for *forty nine* dollars, contributed by them to the *Orphan School Fund*. Mr. Bingham dined on board the *L'Aigle*, sailed an hour or two out and back, at the captain's polite request, and received a dozen of London porter, for the health of the family, and various other articles, as a present to the mission. He gave away religious tracts to several of the seamen.

We cannot fail to regard the arrival and influence of these gentlemen, at a time when their friendship was most needed, as a kind interposition of Providence, the grateful remembrance of which will long be cherished with a lively sense of obligation to our Great Benefactor, and to the friends whom he raises up for us, in this land of strangers and pagans.

#### *Heathen Superstitions.*

19. Heavy rains, sent by Him, who gives us a fruitful season to confound

the false prophets. Some of the priests predicted, that there would be no rain; and that every thing would dry up, in consequence of breaking *taboo*. But it is a fact worthy of notice, that there has been more rain than common, during the months, which constitute the dry season.

20. A priest and his wife were this afternoon led by our door in irons, attended by an armed guard and a noisy crowd, to the house of the governor, to be tried on the charge of *having prayed a woman to death*. Mr. Bingham and Capt. Pigot went down together, in order to witness the trial; but the prisoners whom they found seated on the ground, at the door of the governor's house, apparently cheerful and unconcerned, as if they had intended no harm, were shortly sent away and confined.

This singular, but long established superstitious custom of praying to death malefactors, or persons charged with crimes, or unknown thieves, when property is lost, is now contrary to law, and, we understand, *the penalty is death*. The belief, that the priests had power to pray any person to death, has been deeply rooted and universal among this people, and cannot be easily eradicated. But we hope the time is near, in which this magic mode of execution will be no longer dreaded; nor prayer be regarded as a bloody engine of government, of malice, or of priestcraft, for the destruction of those, who fall under the condemnation of justice or caprice. That many have died, through the influence of a belief in the infallible efficacy of the prayers of a heathen priest, we cannot doubt. The undetected thief, learning that a priest had begun to pray him to death, and hearing the people speaking with so much certainty of its fatal consequences, restores the lost property; or, if that is not in his power, in the full expectation of death, refuses to eat, pines away and dies. Even the great Tamahamaha feared to have a priest get possession of his "spit box," lest the priest should take advantage of the spittle to give efficacy to his prayers. At



least, he professed such fear and acted accordingly. The fact, that they have now a law against praying people to death, proves the strength of their superstition, even after their idols are abolished\*

21. Enjoyed preaching again, as usual on the Sabbath, from Acts xvii. 31.

22. Examined that part of the plain, where we have permission to select a site for our houses. To day we have opened a small school for children, which the females of the mission intend to instruct. Though we have from day to day given some attention to teaching chiefs, men, women, and children, we have not till now organized a regular school in this place.

#### *Letters from Home.*

Our hearts have been cheered to-day by the arrival of Capt. Meek, of the brig Pedlar, from New-York, with letters from our friends, the Treasurer of the Board, Mr. Cornelius, and brother A. Bingham. With what eagerness and heartfelt interest do we seize these communications from our much loved country; these continued assurances of the kindness, prayers, and sympathies of our friends, whose salutations we hear, though we grasp not their hands;—whose tender thoughts we receive and enjoy, though we see their faces no more. The thrill of delight is heightened by the hope of making their hearts glad by reciprocating good news from a far country.

\* This terrible superstition formerly prevailed in the Society Islands. Speaking of the improved condition of the people in these islands, the last Report of the London Missionary Society says:

"The second instance relates to the pretended sorceries practised by Pomare and others. These incantations were a source of perpetual and dreadful misery to the people; who imagined that, by these means, diseases and death could at any time be inflicted by the sorcerer. The horrid apprehensions, which were hereby excited in the minds of the natives, and the many unjust exactions, which were thus enforced contrary to their will, it is impossible to describe or enumerate. But these evils also have now utterly ceased."

24. Much gratified to day by receiving from the Pedlar some papers containing much interesting intelligence, calculated to comfort our hearts and strengthen our hands. How much good our friends, the superintendents of religious publications, might do by sending to this and other missionary stations files of their works. We should have rejoiced to receive the memoirs of Mills; and other new publications.\* This evening enjoyed the company of Capt. Meek, Capt. Pigot, and some other friends at tea.

25. Prepared letters, and articles of clothing washed here for our friends at Owhyhee, and put them on board the brig Columbia, one of the king's vessels, which will soon sail for Kirooah, loaded with provisions. Small cargoes frequently go thither from this island, consisting of taro, poe, fish, hogs, &c.

27. To day the Columbia sailed. This evening, while we were contriving how we should select a little boy to live in the family to be instructed, and to help the female members of our families, in their domestic concerns,—a pleasant and promising lad came to the side of our yard, and looked through the fence. Being asked if he wished to live with us and learn to work and read, he cheerfully answered "yes," and was taken in on trial.

28. Sabbath. Favored with the privileges of public worship. Sermon from Heb. ii.—3. How few sufficiently value and seek the great salvation.

The brig Clarion, Capt. Gyzelaar, arrived from Owhyhee, with a design to touch at Atooi before she proceeds to the Society Islands.

#### *Kind attentions from Residents.*

30. Every day is marked with favors from our divine Benefactor. This day has been distinguished by the

\* The Memoirs of Mills were not published when the Pedlar sailed, Dec. 1819. Editor.

number and value of presents from our friends and neighbours, which demand our gratitude. We have to-day received from Mr. Allen a beautiful clothesline, made of marshmallows, which grows here in abundance; two bottles of goat's milk, our daily supply from him; five large squashes from vines nearly two years old; four sticks of timber for a chair, (a convenience which we can yet hardly boast,) and seven goat skins for chair bottoms:—From Captains Meek and Pigot a barrel of flour; from Captain Pigot a jar of peach preserves, prepared by Mrs. P. in America; from Mr. Green a bunch, or cluster, of bananas, containing from 50 to 60; two bundles of sweet potatoes; ten cabbages; from Capt. Babcock five fowls; from Mr. Buckley five nutmegs; from Mr. Hunnewell a stick of chair timber, difficult to be procured here. This evening Capt. Pigot and Capt. Meek, and Mr. Bingham took tea at Mr. Chamberlain's.

31. We do not intend to make a public record of every article of the multiplied favors which we receive; though we desire to notice them in a suitable manner, and often return a note of thanks to the donors. But with pleasure and gratitude we record the presents received to day: viz. from Mr. Allen, two bottles of milk for tea and coffee; from Mr. Holmes, a mess of fish and a bundle of taro; from Mr. Jackson a quarter of fresh pork, a pumpkin, and a rich watermelon; from Mr. Scovill and the governor, four sticks of sandal wood to aid us in furnishing ourselves with chairs.

June 1. Received to-day from Capt. Jack, a native chief, commander of the Neo, a shoulder of fresh pork, and from Capt. Meek an American ham, which was very acceptable.—Thus are we daily supplied with fresh provisions, with a variety of the finest vegetables and fruits of the island. Thus are we enabled to rejoice in the fulfilment of the gracious promise of an omnipotent, faithful God; *Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed.*"

*Sabbath, 4. The Master is come and calleth for thee*, was the theme of the public discourse to day, to which numbers listened who, we fear, have never complied with the gracious invitation of the Gospel. Gave public notice of the monthly concert, and explained its design.

5. Observed the concert of prayer, which was well attended. Some extracts from our public instructions were read; and remarks were made on the union of prayer among Christians, in different parts of the world. Found it to be a pleasant and profitable season. O how would the hearts of God's people in different parts of the world rejoice, and ascend in thanksgiving this evening, could they know under what happy circumstances we meet, on this interesting occasion.

6. By Captains Meek and Pigot, sent letters to our brethren at Owhyhee, together with an application to the government for the use of oxen and horses. To day our friend Capt. Starbuck left us again, having anchored in the bay to obtain additional spars, after a successful cruise about the islands of 19 days; in which he had taken sperm oil estimated to be worth more than \$11,000 in London. We were happy to say to him, "He that hath pity on the poor lendeth to the Lord, and that which he hath given will he pay him again."

By the *Clarion*, Capt. Gyzelaar, sent letters and articles of comfort to our two solitary brethren Whitney and Ruggles, at Atooi. The *Clarion* will probably proceed thence to Otaheite.

8. Thursday. Opened a singing school this evening to be continued weekly for the improvement of ourselves and others in sacred music.—Several of the white residents are desirous to learn; and we think that some of the natives may shortly be instructed in this delightful art. It will be pleasant toil to teach these late worshippers of idols to sing the songs of Zion.

*Sabbath, 11.* To day the attention of the assembly has been directed to the character of that young ruler, who, with respectful deportment,



said to the Searcher of hearts, "What must I do to inherit eternal life?" The affectionate and faithful, but heart-rending, declaration. "One thing thou lackest," might be applied with truth to some young men, and others, who were present, and who, we would ardently desire may be not only almost, but altogether, Christians and heirs of eternal life.

16. In a yard of very fine cattle, belonging to Mr. Marin, to Mr. Holmes, and to some of the chiefs, Mr. Chamberlain succeeded in tying and milking for the first time a large cow, though almost wild. Neither the oxen nor cows have yet been made profitable to the people. These herds feed on an extensive plain by day, and are inclosed in a mud wall yard by night. But they can and will be made useful.

*Letters from Kirooah.*

17. To day Captains Pigot and Meek returned from Owhyhee, with letters from our brethren there.— Brother T. writes a brief sketch of their mingled mercies. "The Lord has hitherto prospered our way far beyond our expectations, and we have every day reason to call upon our souls and all that is within us, to bless and praise his holy name. But we have need of much patience. Let patience have her perfect work. We must expect to meet difficulties and trials in the progress of our employment. Hitherto these have been of a peculiar kind, and from sources little expected, when we left America."

The ship *Levant*, which sailed from Boston shortly after our embarkation, has arrived and anchored in the bay.

18. Numbers attended divine service to day. Capt. Cary, of the *Levant*, from Boston, via Columbia River, after service was introduced to the family. He congratulated us on our safe arrival, and proffered his friendship and aid. He passed the straits of Le Maire about a week earlier than

the *Thaddeus*; but was detained off Cape Horn considerably later than we, by the prevalence of adverse winds. Had the frame of the house, which we left at Boston, been put on board the *Levant*, Capt. C. says he might have brought it with little inconvenience. We hope to see it arrive as soon as our heavenly Father shall appoint. Till then, He will provide us a lodging.\*

19. To day we fix on a spot for the erection of our buildings. It is a pleasant situation, on the road, which leads eastward to Witeete, about half a mile from this village, in the midst of an extensive plain, having the open sea in front, and rising mountains in the rear. One of the three houses, which *Boka* has engaged to build for our accommodation, has been nearly raised since morning. The timber, small but durable, has been brought from 15 to 20 miles on the shoulders of the natives, while the oxen and horses look on at their ease. Since our arrival we have seen two or three hundred natives employed to drag one of their guns, an eighteen pounder, laid into an open canoe, to the top of the hill back of the village, where they have planted two or three guns, directly under cover of which our houses will stand.

\* The reason why no application was made to the owners of the *Levant* to take out the remainder of the frame and its covering, was, that this ship was bound on a circuitous voyage, and was to touch at the mouth of Columbia river, if not at another place, before visiting the islands. When the house was prepared, it was intended to be sent by the *Thaddeus*, and was actually put on board. But there was not room enough in the vessel, besides what was occupied by the cargo, for articles indispensably necessary, unless the frame was unladen; which was accordingly done, with the exception of small pieces, such as window frames, doors, &c.

In the course of last summer, however, all that had been thus detained, with many additional articles, were sent in a ship belonging to Messrs. Bryant and Sturgis, who generously declined receiving any freight. They also took without charge, in other vessels, various articles designed for the comfort of the missionaries.

Some persons who had been much at the islands, were of opinion, that such a house would not be needed; but we have no doubt it will be found, should it have arrived safely, a very material accommodation to the missionaries.

By the Pedlar, Capt. Meek, we sent letters to our brethren at Atooi; also to the late governor of Kamschatka, by Mr. Clark, a passenger.

21. We find the need of female help in the family, which is not easy to be obtained. Took into the family to day an untutored native female to assist in the domestic concerns, and to be instructed in the best things. Some of the native women come every week, to be instructed and assisted in making garments for themselves, in the European fashion. The female children in the school are taught the use of the needle, and the rudiments of the English language. We hope that ere long some will be so trained, as to be not only valuable help, but pleasant society, and ornaments of the cause, in which we are engaged.

*Excursion to Witeete.*

23. In compliance with an invitation from Mr. Allen of Witeete, all our family in this place visited his establishment and dined and supped at his table. He is an American black, formerly from Schenectady, N. Y.; has resided a considerable time in these islands; and lives in good style, for this country. He has a native female for a wife, whom the female members of our mission have made some efforts to teach and clothe,—and two interesting children, whom he desired to have baptised and instructed. One of them he is now teaching to read. He possesses considerable land, which he holds under the ex-high priest Havahava; has about a dozen houses in his enclosure; a good well, which is almost the only one in the islands; a garden distinguished for a hill of squashes planted nearly two years since, and now bearing the *fifth crop*, which will itself probably make a good waggon load, the vines having spread over eight or ten square rods of the richest ground, taking root continually as they advance, and growing with such exuberance, that it is difficult to pass through them. He has a valua-

ble fish-pond, which affords him frequent supplies; and a yard containing a Kamschatka cow, several sheep, and about 300 goats, from which we are constantly supplied with milk. His eating house is large and commodious, where he sets an American table for several boarders, and where our dinner was served up in the best order. His sleeping house, where we were accommodated with comfortable seats, and where, towards evening, we had our coffee served round, is a pattern of neatness. He is very friendly to us, and to the objects of our mission; bestows on us many little favors; subscribed 15 dollars to the orphan school fund; and offers to build a school-house at his own expence, if we will have a school near his residence, which is about two miles from this place. He is much respected, and generally visited by gentlemen, who call at this island. We cannot but consider ourselves happy in finding such a neighbor. Under a serene sky, and a fair moon, pleased with our excursion, we returned in safety to our habitations, "because the Lord sustained us."

24. To day Mr. Anderson, one of our neighbors, called with a desire to be bled, and his wishes were gratified. We have repeated applications for medical aid; and we experience the need of another physician. But the Lord will provide. The health of our family has been wonderfully preserved, through the changes of climate and country, and through the hardships of the voyage and our new situation. The pestilence that walketh in darkness, and the destruction that wasteth at noon day, have not yet been commissioned to smite us.

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LETTER FROM GEORGE PRINCE TAIMOREE TO THE REV. DR. WORCESTER.

*Atooi, July 27, 1820.*

Dear Friend,

I have now an opportunity to write, which I shall improve, as they do not



very often occur. I have not any thing very particular to write, only to express the gratitude I feel toward you and the benevolent Society, which was of so much benefit to me. My regard for your kindness can only be expressed by protecting these servants of yours now in our kingdom. Such care shall be taken of these friends, as I trust will be approved of by you. Truly it is a blessing to this benighted land; and unto the board our grateful hearts we pour.

I feel very happy myself to have their society. I feel almost in America, and could I render any assistance, it would be with the greatest pleasure.

My father is much pleased with their being here. He is willing to do all he can for them; to give them as much land, as they wish to have, and furnish them with such articles of provision as they may stand in need of. He says, that all that he wants is, to have them teach his people, and not behave like bad white men.

I am requested by my father to send to you for a minister and several mechanics:—house and ship carpenters, cabinet-makers, and with the rest a farmer, and a good sawmill.—These my father is very anxious to have. The mill we shall expect to pay for when received. And a good physician; one that is capable of doing his duty. The expenses I expect to pay myself, and support those you send.

I hope you will permit me to choose some particular friends. For the minister I choose Mr. Stone.\*

As I have many letters to write, I must have them short. I can't close this, however, without expressing my greatest gratitude to you, and my American friends. Could I visit your shore again, it would be with the greatest pleasure. But as it is uncer-

\* The Rev. Timothy Stone, of Cornwall, with whom George was well acquainted during his residence there. He proceeds to select a cabinet-maker, and a farmer; but it seems not altogether proper to bring their names before the public.

Editor.

tain, I again bid you farewell. G. P. TAMOREE.

*Rev. Samuel Worcester, D.D.*

P. S. I am in need of a number of books. If you would be so kind as to send some out by the first opportunity, I would satisfy you for them, letting me know the expenses. You may get such as you think may be useful to me; and as many as you please.

Yours, G. P. T.

*Atooi, August 3d, 1820.*

Dear Friend,

AFTER I had closed my letter to you, my father sent word to me, to request you to send him a man that could make powder. If you will be so kind as to take notice of it, he will be much obliged to you. All that you send he will expect to support, in every article whatever. Your obedient servant,

G. P. TAMOREE.

*Rev. S. Worcester, D.D.*

*Extract of a Letter from the  
Rev. Mr. Dagget, principal  
of the Foreign Mission  
School, to the Treasurer.*

"I have received the package of letters from the Sandwich Isles. Tamoree, (George,) writes well. He much laments the defection of Tennooe; but says, "Thomas and John are yet good fellows†—they love and serve their Maker." George expresses much friendship to the mission, and writes in the most grateful terms to me for my counsels and admonitions, which "he hopes will not be in vain." He "hopes the time is not very distant, when he shall be an ardent follower of Christ, &c." I have a letter written to me by his brother *Ka-ka-ree*, who had then been for a short time, under the

† This is said in a letter to Kummo-oo-lah, a Sandwich Islander now at the school.

instruction of Mr. Ruggles. It is a curiosity."

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LETTER FROM THE QUEEN OF ATOOI  
TO THE MOTHER OF MRS. WHITNEY.

*Atooi, July 29, 1820.*

Dear Friend,

I thank you for sending your daughter here. She no your daughter now; she mine. I take good care of her. She live with me; she die here. I very glad your daughter come here. She learn me to read and sew. By and by she talk same I do; and tell me about God. Your friend,

CHARLOTTE TAPOOLEE.

*Queen of Atooi.*

(To be continued)

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*Report of the state of Religion  
in the Congregational Churches  
in Connecticut, 1821.*

THE Committee appointed to compile an abstract from the reports of the several district associations on the state of religion, within the limits of the General Association of Connecticut, and the several ecclesiastical bodies connected with it, respectfully submit the following

REPORT:

There are in this State 207 Congregational churches and societies; a very large proportion of which are at present supplied with regular pastors—Upon 84 of these, God has, during the past year, poured out his spirit, and hopefully translated about 5000 souls out of darkness into his marvellous light. This abundant shower of divine grace began to descend nearly a year ago. Some of the first drops of which, fell upon the favoured city of New-Haven. The cloud which was at first no bigger than a man's hand, shading and refreshing the souls of a few christians mourning their own barrenness, and

the wide spread waste around them, soon expanded over the whole town, reached the neighbouring villages, overshadowed counties and is now making its progress to the utmost borders, resting over us in majesty and mercy.

In attempting to discover the immediate causes of this remarkable awakening, in the special efforts of ministers and christians, we were stopped and baffled. The members of the last general Association returned to their respective charges disheartened and fearful. Whilst we were pondering on the forsaken and drooping state of our Zion, and at a loss what should be done to regain the presence of our grieved and injured Lord, suddenly he was in the midst of us. We are therefore to recount with adoring gratitude, the fruits of his sovereign and gracious presence rather than to boast of the efforts of human action.

Among the characteristics of this revival we deem it important to notice in the

First place, its unity. It is the same in the country as in the city—in the district school as in the college, and among the aged and the young, the moral and amiable, the vicious and violent, the speculative believer, the formal professor and the infidel. A description of one conversion or of one parish is, with a few unimportant variations, a description of all. So entire is the unity and sameness of the operations of the Spirit in this awakening, that ministers from different towns entered immediately into the work in places where they were strangers, without embarrassment to themselves or detriment to the awakened. There is therefore a remarkable oneness among the new converts. Their hearts answer each to the other, as in water, face answereth to face. Such perfect sympathy produces strong confidence and love, and has led to that harmony and facility of planning and executing which has given stability and continuance to the revivals where they have begun and is spreading them where they are not.



Secondly, its power and rapidity. So powerful and overawing is the presence of God in this work, that no combined, and but little individual opposition has appeared. Those who have not been directly influenced, have looked on with astonishment and awe. Many have beheld their nearest and dearest relations their neighbours and companions pass from death to life with a peculiarly touching expression of sadness in their countenances because they were passed by. Among the most remarkable cases of conversion, were a very small number who at the first with singular hardihood and impiety either furiously opposed or scornfully ridiculed the awakening. Their conviction was sharp and their distress terrible. In the great majority of the converts conviction speedily ensued awakening, and their conviction of sin rapidly increased in intensity. The most of them continued but a short time under that awful distress which accompanies conviction. So powerful and rapid were the operations of the spirit, that in very many instances the naked statement of divine truth, without argument to enforce, or illustration to explain it, took immediate effect. The doctrines of the gospel came to them in the demonstration of the spirit and with power.

Thirdly, its purity. We have not heard of disorder or violence. Notwithstanding the great diversity of age, natural temperament and education of the awakened and the frequent and crowded meetings, no tumult or outcry has occurred. Though the streets and highways were lined with the multitudes going to the house of prayer, or to the room of the anxious meeting, the convicted were silent and the converted serene. They have been universally docile to their ministers and submitted to their guidance as the sheep to their shepherd. Intelligence has given wisdom to zeal, and temperance to strong emotion. The awakened and convicted have been exempt from groundless terrors, and the converted from fanciful joys. God was ter-

rible to the former because he is holy not because he is vengeful; and God was lovely to the latter, because he is holy, not merely because he is conceived to be reconciled to them. The more deeply their hearts have been affected either by distress or joy, the more vigorously they have searched the scriptures; and the acquisitions of divine knowledge rather preceded than followed the movements of their affections.

Fourthly, its continuance. The subjects of the work do not as yet appear to decline from that warmth of gracious affection and energy of desire for larger measures of knowledge and grace which they exhibited at the time of their hopeful conversion. Although new conversions are by no means so frequent in those places where the awakening is of some months duration, yet in most of them, if not all, new instances of conviction continue to occur. Almost every day is also bringing to us the joyful tidings that one after another of our parishes, is beginning to partake of this copious effusion of the Holy Spirit.

Fifthly, its influence in elevating the christian character both of ministers and churches. Ministers have preached plainly and boldly. Their faithfulness however, has been without asperity, and their courage has been joined with meekness.

They have spoken the truth in love. Anxious sinners have repaired to their pastors with a freedom and opened their hearts to them with a confidence hitherto unknown among us. We feel ourselves authorised to declare, not for the purpose of exalting our brethren, but to honour the power and grace of our blessed Lord and Master, that never have we beheld such an unction from the Holy-one in the prayers, sermons, temper and deportment of our ministers. They have laboured abundantly, and have been uncommonly strengthened and supported to endure extraordinary exertions. The ministers of the state at the present time, are united in sentiment, and their hearts are knit together in love

Private christians also have been excited to more openness and decision. They have promptly and heartily seconded the efforts of their pastors. They have possessed a remarkable spirit of prayer. Feeling the absolute dependence of both saints and sinners, on the sovereign agency of God the spirit, they implored his presence with the simplicity of little children. A sense of the efficacy of prayer has existed in a special degree and is still increasing. They are investigating this subject with an ardor which we have never hitherto known. Churches have also felt a solicitude for their sister churches; not content with barren wishes for their welfare, they have visited each other, to go together to pray before the Lord and to talk of the things of his kingdom. They have spoken often, one to another and the Lord has hearkened and heard.

This awakening has given a new impulse to all the operations of christian benevolence in our state. New hopes are prompting new undertakings, and expectation is awake.

Yale College has also partaken of the special presence and mercy of the Great Redeemer. Of the youth there, about 40 have recently been hopelessly converted, and 20 of these have been received into the church; making the whole number of the members of the church, between 90 and 100.

This institution may be regarded as in a highly flourishing state; its numbers exceeding those of any former period: and the patrons of the Education Society must be gratified to learn that while they are preparing the best means of diffusing the gospel, they are also, through their beneficiaries, exerting a most benign influence on the state of religion, in so important a seat of learning.

The foreign mission school in Cornwall continues to flourish, and several of the heathen youth there have recently given evidence of their hopeful conversion.

Finally, brethren, the days of 1740 have returned with brighter lustre.

There remain amongst us here and there, a Simeon and an Anna of that glorious day, who have waited from that time to this for the consolation of Israel. The hour has come. They are giving a rapid and exulting glance at the flying clouds and hastening away to carry the glad tidings to the upper world. Brethren! where are your harps? Shout, Oh! inhabitant of Zion. Sing a new song. The Lord hath triumphed gloriously.

From the General Association of Mass. we learn that the line between those who build their hopes of salvation on the atonement of the God incarnate, and those who deny the Lord that bought them, is more distinctly drawn, and this fact may account for the apparent increase of the numbers, and efforts of the abettors of a most dangerous error.

From the report of this body it appears that members of churches in their communion have been blessed with special revivals of religion and that the churches in general with their ministers are more closely connected in the bonds of christian fellowship.

The benevolent efforts of this body of christians, deservedly distinguished for their liberality, appear to have suffered no diminution, but rather have been augmented.

From the General Assembly N. H. we receive the pleasing intelligence that the cause of evangelical truth is gaining ground, that there is an increased attention to religious institutions, that the waste places are rebuilding, and that a number of their congregations have been favoured with the effusions of the Spirit.

While the churches in Vermont are rejoicing in the happy effects of former revivals and the more recent visitation of divine grace upon a few of their members they are mourning the absence of the Spirit in his convicting and converting influence from most of their congregations.

From Rhode-Island we learn that all the eastern part of the state has been visited by a gracious revival of religion in the course of the year



1820. Very many have been raised from the death of sin to a life of holiness. Most of their churches have been enlarged with an increase of members. To some, the additions have been unusually great.

In all their congregations, stated prayer meetings have been regularly attended; and have been seasons of refreshment and enjoyment to believers. Sabbath schools have also obtained an universal establishment among them; and the experience of a number of years has fully proved that they are of great utility. Some, who commenced as scholars have been subjects of divine grace, and are now teachers of others.

Brown University at Providence, has been visited by the special influences of the Holy Spirit and 30 of the students have become the hopeful subjects of the grace of eternal life.

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*Third Annual Report of the  
Young Men's Missionary Society  
of Richmond. Presented  
to the Society at the Anniversary  
Meeting, on Wednesday, May, 9, 1821.*

The Directors of the Young Men's Missionary Society of Richmond, present to their constituents, the report of their operations during the last year. In taking this retrospect of the Society's exertions, we find much that is gratifying to us, and must be gratifying to every christian heart; yet we find much that occasions regret. We lament that we have not been able, urgent as are the religious wants of our state, to procure Missionaries to the extent of our means for employing them; and that the resources of the Society are mainly unexpended. Yet we rejoice that Providence has enabled us to do something; that several devoted men have gone forth under the auspices of this Society, bearing the blessings of the gospel to those who are de-

prived of its regular ministrations; that the Lord of the harvest has smiled upon our common exertions and seemed to recognize us as laborers, accepted in his vineyard, (the church) and that amid the pressing embarrassments of these times, the spirit of our institution is unbroken, and its zeal as firm and liberal as ever. The state of the funds will be seen by the treasurer's account which is annexed to this report.

Your Directors, finding themselves unable to make immediate appropriations of the money on hand, in accomplishing the designs to which it was consecrated, and unwilling that it should remain unproductive, came to a resolution in January last, to invest the greater part of the amount in the hands of your treasurer, in some secure and profitable way. Such use has been made of it. The Society must deplore the necessity that has compelled them to take this step. We lament that the want of devoted and well trained ministers among us is so urgent; that so few among the pious and gifted youth of our country are willing to consecrate their lives, and labours, and talents to the Lord that bought them. We lament also, that when this willingness is found, the means to enable them to prosecute a course of thorough discipline are so limited and feeble. To every association that sets up the enlargement of these means as the object of its efforts, this society addresses its most cordial, "God speed." And we pray that the great Head of the Church, will raise up and qualify and send forth more laborers into his harvest. What the society has been enabled to do during the past year, will be seen by presenting a few extracts from the reports of the Missionaries, who have laboured in its employment. In January 1820, Mr. James B. Stafford was commissioned for four months. The counties of Franklin, Henry, Patrick, and Pittsylvania, were designated as the field of his labours. The society has been presented with his report down to the 24th April. We are happy in being able to say that we

believe Mr. Stafford has done much good. Many who seldom heard the gospel preached, heard it from him with attention and gratitude; many of the pious who had long been deprived of stated preaching, seemed to revive under his ministrations; a good many Sabbath schools have been organized under his superintendence, and several churches have been built. In stating the result of the whole mission, Mr. S. observes:—"In Franklin I preached 31 times; in Patrick 12; in Henry 4; in Pittsylvania 18; in Leeksville, (N.C.) once, and once in Halifax—In all 67 times. The number that generally attended my appointments was encouraging, and the people generally heard the word with eager and solemn attention." "Established in all, 13 Sunday schools, in which there are 426 scholars and 68 teachers—and made arrangements for establishing 6 others—some of which I have no doubt are now in operation. Sunday schools are spreading rapidly all over this country. The people generally are much pleased with the plan. The schools that I have established, are mostly in a flourishing condition, and promise to be a lasting benefit to the country." Of the state of society of these and the adjoining counties, Mr. S. presents the following account:—"The Sabbath is merely a nominal thing; even professors of religion pay but little regard to it. This is the day for sporting, visiting, &c. Astonishing ignorance prevails, especially on the subject of religion. Many of the people cannot read, and books are remarkably scarce. Many families are destitute even of the word of life." Mr. Stafford was engaged in June to itinerate one month, in the counties of Henrico and Goochland. Extracts from his report follow:

Friday, June 23, preached at Deep Run church to a respectable congregation. The word apparently had some good effect. The Sunday school formed here last summer has, it is believed, been instrumental in doing much good. The youth of the neighbourhood were in some measure restrained from vice on the sabbath,

and induced to cultivate their minds and improve their hearts. One man who has a family of 6 or 7 children, was persuaded to become a scholar. During the short time the school continued there last summer, he learned to read in the Bible tolerably well. He now says, that he would not take five hundred dollars, for the benefit he received from the Sunday school,—7th July, preached at Dover meeting-house, to a very large congregation. There was much good order and serious attention. The Sunday school formed here last month prospers. A good number of poor children have become scholars. Some of their parents declared at the commencement of the school that they would never disgrace their children by sending them to it. They are now much pleased and express their gratitude for such an opportunity to educate their children. The teachers and the scholars are delighted with the Institution, and I have no doubt but it will prosper, and be the means of doing much good." Some days after, Mr. S. writes in his journal, "Heard this morning from Dover Sunday school. A great concourse of people met there last Sunday merely to attend the school. They are all alive on the subject." In the course of this short mission Mr. Stafford established four Sunday schools, and preached twenty-one sermons. "My appointments," he remarks, "were generally well attended to. The people heard the word with devout and solemn attention, and sometimes it seemed to be quick and powerful? Under my ministry, sinners sometimes seemed to tremble, and christians to be animated in the cause of the Saviour." In this and the other missions he has performed under our direction, Mr. S. makes grateful mention of the kindness and cordiality of the people among whom he laboured. On the 26th, of July, W. H. Foote entered the service of the Society as a missionary to the counties of Culpeper, Orange, and Madison. His mission ground was changed however for reasons honourable to himself and the



Society. He was employed nearly three months. Mr. Foote speaks of his labours in the following manner; "After visiting the counties mentioned in his commission, and not finding the prospect upon the whole as interesting as was hoped, your missionary visited the county of Nelson and that part of Albemarle immediately adjoining, preaching in the Cove congregation, then vacant by the death of Mr. Robertson—in the bounds of the old Rockfish congregation, and in various places in Nelson county.

"The people heard with attention and were anxious to retain your missionary. After once more passing through Orange and Madison, fulfilling various appointments, and taking into consideration the situation of the different grounds, your missionary, by the advice of some brethren of the ministry, determined to give his labours to the county of Nelson and the part of Albemarle immediately adjoining. The ground might really be said to be destitute, and in need of the preached gospel, and what was more interesting, they seemed to be sensible of it, in a good degree, and anxious to be instructed." "It has been observed that the counties of Orange and Madison did not present prospects as favorable as had been expected. This observation does not imply censure. In many places there was a visible anxiety about the concerns of the soul, and some neighbourhoods were really interesting as preaching places; and in general there was expressed a determination to have the preached gospel. But in addition to the Baptist preachers who are pretty numerous, and some Methodist brethren, there was at that time a preacher of the Episcopal order upon the point of locating in the parts which it was most desirable to occupy. Although this section was the one originally designed to be occupied, it was thought improper to divert the attention of the people, already in a manner engaged, and leave so wide an extent of country unsupplied, as lay open in Nelson and Albemarle." "As to the success of his labours, your missionary cannot say as much

as could be wished. He cannot tell of numbers converted under his preaching, as has been the blessed lot of some missionaries in the valley. But he has had the pleasure of beholding the joy of christians, receiving the word with gladness, to whom it was as showers upon the dry and thirsty earth; and the solemn attention of others, many of whom were young." "Since the meeting of Synod, at which time the commission of the Society expired, yielding to the solicitations of the people, among whom the labours of the mission were spent, I have agreed under the protection of Providence, to labour in the same bounds; a subscription for support having been promptly raised."

The reflection must be highly gratifying to every member of this Society, that he has been instrumental in thus extending the benefits of a stated ministry, and in giving a preacher of the gospel to a people who might otherwise have wandered for a long time as sheep having no shepherd! Our Association is accomplishing one of the great designs, it will ever keep sight of, when it aids destitute congregations in procuring for themselves spiritual teachers.—Mr. Stafford was again commissioned on the 9th of August, to labour in the counties of Amherst, Nelson, and Albemarle. He continued under our direction six weeks. The part of the country in which he laboured, Mr. S. represents as being deplorably destitute of religious privileges. "Many neighbourhoods scarcely ever hear a sermon. The spirit of infidelity is very prevalent. Vice and dissipation are destroying their tens of thousands. When I view this country, I can but think of the declaration of our Saviour, "wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat!" Mr. S. in the course of this mission preached two sermons. "The congregation reports "are resplendent with joy only on week appointments. On 20 to to 40 attendances on Sabbaths I had always large congregations. The people

in general heard with solemn attention. On many occasions I could see depicted on the countenances of individuals, a deep solicitude about their salvation. Some, especially of the young, who seem to be the only hope of this country, frequently wept much under the sound of the gospel. Wherever I preached several times, an increased attention and solicitude about the things of salvation was manifested. The number of hearers became greater, their attention more fixed and solemn, and they expressed more and more anxiety that my labours should be continued among them." Mr. T. Caldwell accepted a commission from the managers in February last, to labour as a missionary in Dinwiddie and Brunswick counties, for the space of three months. His term of service has not yet expired. The directors have lately engaged Mr. James Baber from the Theological Institution in Princeton, who is expected shortly to commence his missionary labours in this state.

The Managers in reviewing the labours of their missionaries during the past year, are happy in being able to say that they believe the pure gospel has been preached to multitudes that hear it but seldom. How far the sealing influences of the Holy Spirit have attended the word preached, they cannot tell. Yet their hopes are cheered, remembering the promise of our risen Lord to the first missionaries of the cross, "Lo I am with you always." Impenitent men have trembled at the denunciations of Heaven against transgressors; many have roused up to enquiry about the things that concern their eternal safety, and a large number of the pious in various parts of our state, have blessed the charity that sent them a precious relief in the midst of their spiritual famine. These things are our rejoicing; and while successes of this sort attend us, we lift up thanks to the Providence that crowns our efforts, and never forget that our labours have been in vain, if the institution of Sunday Schools, wherever practicable, has been considered

by the Board, an object of vast importance; and it is with peculiar pleasure, that they have seen so many in different sections of the country, planted and flourishing under the auspices of this Society. Many of them are located in parts of the country where the other means of religious instruction are few and feeble. The hopes of the church rest upon the young, and to them should a large share of its regards and exertions be given. There is something in the hardihood of grey headed guilt, that is deadening to the efforts of charity; but to the young she turns with brighter and more confident hopes, and it is often that her dearest wishes are gratified. Missionary experience in every part of the world, has abundantly proved, that no means so certainly and effectually advance the interests and the influence of true piety as the labours bestowed upon youth. The Schools organised by our missionaries are generally in a prosperous state; and are exerting a silent but powerful influence on the order, the morality, and the piety of their neighbourhoods. We pray that all who labour in the government and instruction of them may be blessed with a persevering and devoted spirit—knowing that they shall reap if they faint not—and that the children they teach may be trained up to the knowledge, the obedience, and the love of God.

Aid has been received, as will be seen by referring to the Treasurer's account, from Auxilliary Societies, and although it has not been so extensive as in times past, there is not the less reason for grateful acknowledgements to those who in the present times do not withhold what they find themselves able to bestow.

One object of utility had in view at the organization of this society was, by extending its influence into the country, to excite an interest among the young men there, in favor of benevolent exertion. It is well known that good is generally received by those engaged in doing good. In this hope the society has not been



disappointed. The activity and zeal of members in the country deserve the thanks of the managers, and the approbation of the society; and we are sure that what is so well merited will be with most hearty good will bestowed. Notwithstanding the efforts that are making by various denominations of Christians, to meliorate the religious condition of our country, many, very many still are, and there is reason to fear, will long continue to be, destitute of the regular ministrations of the Gospel. In some parts of the state, considerable tracts of country are wholly without the ordinary means of spiritual improvement; and distinguish the sabbath from other days only by cessation from labour, and leisure for amusements.

While, then, there are thousands who neither hear nor regard the warnings of the Divine law; and know not the hopes and consolations of the gospel; while so deep a spiritual darkness broods over our country, and such numbers live without the restraints or the enjoyments of religion; and while the laws of the land receive no support from its sanctions, and the passions of man are uncontrolled by its power; and while in many places virtue languishes for want of its strongest stimulus, and vice triumphs, because in casting off the fear of God it is freed from its most powerful check: while there are poor who are untaught, and afflicted without consolation, and many without the visits of mercy and the joys of salvation, *The Young Men's Missionary Society of Richmond, will not, innocently, relax its efforts.*

Before concluding their report your managers will vindicate the institution from a mistake or misrepresentation that has gone forth about it. What we allude to, is the belief prevalent in some parts of the state, that this society puts forth its influence and its exertions not so much for extending the common salvation, as for increasing the numbers and advancing the interests of Africa. Every missionary we employ receives the instructions given him "*Shun*

*disputes. Make no attempts to gain proselytes from other denominations.—*

*Let it every where be seen that your great design is to make Christians."*

The spirit that originated and actuates our association, is a catholic spirit; and the object that it will ever keep in view, is the increase of christian knowledge and christian practice. While we believe the salvation of the soul is of such unspeakable importance, and that eternal banishment from the bliss of God's presence is a thing of such tremendous import as the Bible tells us, all sectarian interests shall sink beneath our notice. In giving back the trust reposed in their hands, the Directors would remind their brethren, that ours are not solitary labours, in the broad field of missions: that in various countries, and climes, and languages, a "goodly fellowship" from among the servants of our common Lord, are joined with us. The missionary cause in every quarter of the globe is moving onward with the most cheering successes. Grand and glorious as its recent triumphs have been, we believe these triumphs shall rise yet higher. For God's providence is as powerful as his promise is unfailing. Until the dawn of the blessed day, when they shall teach no more every man his neighbour, and every man his brother saying, *Know thou the Lord, for all shall know him from the least of them unto the greatest of them.*

Signed by order of the Board.

M. BALDWIN, President.

[From the London Evangelical Magazine.]

#### AFRICAN BIBLE SOCIETY.

*From His Excellency Sir R. S. Donkin, K. C. B. to the Rt. Hon. Ld. Teignmouth.*

Gov. House, Cape, Aug. 31, 1820.

MY DEAR SIR, I have the pleasure of acquainting you that on Wednesday the 27th inst. a Bible Society was formed in this colony, and the first meeting was held in this house.

A Committee has since been formed, which is now employed in putting into activity the necessary arrangements for the distribution of the Holy Scriptures throughout this colony.

I took an opportunity of assuring the meeting, that during the time I may administer this government, no effort shall be wanting on my part to promote the diffusion of Christianity throughout Southern Africa. I am persuaded that, independently of the paramount duty by which every Christian is bound to impart the light of the Gospel to those who are unacquainted with it, I shall be rendering an essential service to this colony, if I can lay the foundation of a system which shall introduce Christianity, and consequently civilization, amongst the surrounding tribes; and I hope the day is not very far off, when those who are now heathen savages shall be converted into civilized Christians.

I have the honor to be, &c.

#### ANECDOTE.

The following interesting fact is related in an Address, delivered in the last month before the Young Men's Missionary Society of South-Carolina. It is worthy of preservation, as a testimony of the efficacy of practical religion.

A few years since, in one of the Southern States, a minister having settled in a neighbourhood, found the masters of slaves generally averse to their servants joining his church. A few, however, gave a reluctant assent. The slaves, thus admitted, were divided into classes of ten, and one of known piety and integrity placed at their head, whose princi-

pal province, during the week was to superintend his class, watch their movements, inquire into their conduct, and detect whatever mal-practices might be committed, either against their masters or their fellow servants. This arrangement, (which could not fail to include the conduct of the non-professors as well as the professors) brought the whole internal concern of the plantations before the minister; who, every Sabbath, after service, carefully examined the heads of the different classes; and it not unfrequently happened, that the first intimation a master had of his being plundered, was the restoration of his property, through the vigilance of the pastor, his leaders and their classes. Earthly policy has a powerful influence on human actions;—in this case it was instantaneous. All opposition on the part of the masters at once ceased, and each was willing that his servants should embrace the Gospel. Let a similar course be pursued by those who are placed at the head of churches, and I am persuaded, the effects will be similar; while, at the same time, it does not violate any precepts of our Lord and Master.

#### OBITUARY.

From the Christian Observer for April, 1821.

THE REV. THOMAS SCOTT,

*Rector of Aston Sandford.*

This faithful and laborious servant of God, has at length been called to his eternal rest. His death took place on Monday evening, the 16th inst. after an illness which confined him to his bed exactly five weeks.

#### ERRATA.

Page 355 after humanity  
355 after *and for Wer. we*  
364 *de; also p. 365, line 4*  
371